LUTHERAN HAND-BOOK SERIES

THE PROTESTANT CHURCH IN GERMANY

Rev. George H. Schodde, Ph.D.

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THE PROTESTANT CHURCH IN GERMANY.

A GENERAL SURVEY.

BY

PROFESSOR GEORGE H. SCHODDE, PH. D. (LEIPZIG).

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INTRODUCTORY NOTE.

This little book aims at giving only a bird's-eye view of the Protestant Church of Germany, but it is hoped that the account is reasonably correct and reliable. The greatest difficulty was found in "the embarrassment of riches" offered by the subject under consideration, and many matters have been merely mentioned or passed over entirely that would have merited notice and consideration. Some features of the Church life in the land of Luther are made prominent which do not ordinarily come under the observation of the English reader; but just these constitute one of the strongest sides of the Christianity of Germany.

The Author.

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THE PROTESTANT CHURCH IN GERMANY.

CHAPTER I.

AN HISTORICAL PREVIEW.

THE Protestant Church in Germany can be understood only in the light of its history. What it is now it has become through the historical development of the past centuries. Not only do its confessions, principles, and spirit strike their root deep into Reformation soil, but also the various Protestant State Churches in the land of Luther, in their organization and government, can, as a rule, trace their origin to that period. In name indeed the Protestant, or, as it is more correctly called, the Evangelical Church of Germany, dates from the sixteenth century; but in its innermost nature and ideal character it was a revival of the Church of the Apostolic age. Nothing was further from the purposes of Luther and his helpers than the establishment of a new Church. The work of the Reformation was substantially a break with the corrupted Christianity as developed and fostered by the Roman Catholic Church and its hierarchy and a return to the pure teachings and

Protestantism and its History.

tenets of the New Testament. It was a restoration and re-establishment of the faith once delivered to the saints. It did not purpose to preach any new dogma or doctrine, but merely to recall the Christian Church to its original creed and reconstruct it upon the foundations laid by Christ and the Apostles. The Protestant Church was not intended to be something new, but only the return to something old.

But the realization of this high purpose necessitated also a radical change in the external organization of the Church. The Church of Rome had long ceased to be a purely spiritual body; the errors of its teachings were not confined to theological tenets, but in its hierarchy with the Pope at its head it had established what was practically a great political machinery that ruled with autocratic power the destinies of the people and the churches. A restoration of the original teachings of Christianity was impossible without a thorough reorganization of the Church also. There were some among the leaders of the Reformation, and, among them, Melanchthon, who at times were inclined, for the sake of peace, to acknowledge the supremacy of the Pope "by human right," but not by divine right, providing that he would permit the free preaching of the Gospel; but this view never gained any firm foothold in the Protestant Church. The hierarchical system was so intimately interwoven with the corrupt teachings of Rome that it was entirely impossible to break with the latter and not at the same time do the same thing with the former.

Organization of Protestant Churches.

This necessary reorganization of the Church, without which the Gospel could never have been restored to pulpit and pew, through historical

causes, was effected chiefly through the political states and their heads. Humanly speaking, it would have been impossible to reform the Church purely as a spiritual organization and without the strong arm of the state authorities and the princes. It was providential in the extreme that at the period when the recognized head and heads of the Church, from the Pope and the cardinals down to the parish priest, were really the most dangerous foes of true Christianity, that under these direful circumstances such men as the Elector of Saxony, the Landgrave of Hesse, and other noble protectors and defenders of the evangelical cause arose and staked their lives and their exalted positions in order that the truth could have full sway, or, at any rate, equal rights with the old errors to be heard. Without these heroes to back Luther and his cause it would seem that the Reformation would have been crushed. Quite naturally, then, the Reformation found entrance into the various German states at different times, and the reorganization of the churches took place in accordance with and along the lines of the political divisions of the country. Germany at that time, as also at the present, was a confederation or union of several dozens of states and free cities, which altogether constituted the empire. State Churches were accordingly established just as the princes permitted the preaching of the Gospel. For this reason there never has been in Germany one united Protestant Church for the whole country, and there is no such organization even now in the re-established empire. There always have been and there still are as many Protestant State Churches, and even more, than there are separate states in the empire. This is the condition of affairs that

Establishment of State Churches.

was introduced by the needs and necessities of the times during the period of the Reformation, and this has remained so ever since. There is no doubt that this protection of powerful and pious princes was a great blessing to the Protestant Churches of that period; but such a protectorate of state authorities over the Church could not but prove harmful when these princes themselves no longer yielded themselves to Gospel influences entirely, but used or abused the churches for political ends. The principle of "*Cujus regio ejus religio*," which held universal sway during that age, and which practically means that the ruler of a country has a right to decide what the religion of his subjects shall be, quite naturally worked sad havoc, when for the satisfaction of political ambitions a prince would change his ecclesiastical affiliation and compel his subjects to do the same. In the later years of the Reformation period there are some sad examples of losses of important territory to the Lutheran Church through these causes. In this regard, at any rate, there has been a marked improvement in modern times, and no political ruler would dare to apply this principle now. Saxony, the mother country of the Reformation, has for two hundred years been ruled by Catholic princes and kings, but the Roman Catholic Church has for that reason never been able to regain the foothold here that was lost by her in the sixteenth century. In the Reformation age the advocacy of a separation of state and church would have been an historical anomaly. The times were not ripe for such a principle or practice, and historical conditions would have made the application impossible, or at any rate more than harmful and possibly suicidal to the Church. The church of the Reformation could

not do otherwise than take the form of State Churches, and this form has been retained to the present day.

The Reformation of the sixteenth century in Germany was essentially the work of the Wittenberg monk. It was a Lutheran Reformation. Luther is, at least as far as Germany is concerned, not *one* of the Reformers, but he is *the* Reformer. Not only was the kind of work he did, and the character of the religious movement he inaugurated, superior to that which is connected with the names of Zwingli and of Calvin, because it was based upon a more evangelical appreciation of the central truths of the Scriptures and accompanied by a keener appreciation of the lessons of church history, but the Reformation that was originally established in the various German lands was distinctly Lutheran in character. It is true that later on the Reformed Church gained considerable strength in a number of German states, but in all of these this was done only by crowding out the Lutheran preaching and teaching that had originally wrested this territory from the hands of Rome. It must be frankly acknowledged that the Lutheran Reformation in Germany has not only victories to report but also losses to deplore. These losses are not all to be charged to the Church of Rome, but also to that Protestant Church which came from Zürich and from Geneva. The counter-Reformation, or the Reaction, which, after Luther's death, set in under the auspices of the Roman Catholic leaders, and especially of those relentless foes of the truth, the Jesuits, by might and main, and by the power of the sword in most cases, compelled the return of tens of thousands to the Catholic Church. What is evidently good authority claims that

The Reformation Essentially Lutheran.

when the Wittenberg Reformer breathed his last fully nine-tenths of Germany was Protestant. The fact that now only two-thirds are Protestant shows how successful this reactionary movement of the Roman hosts was. In some of the German provinces of Austria the Protestant Churches were practically wiped out. Only in our day has a new reformation been inaugurated in these districts, with the battle-cry, "Away from Rome," and thousands have returned to the evangelical faith, which their ancestors were compelled to forswear two hundred and more years ago, and the memory of which brutal compulsion has been one of the inspiring factors and forces in the spread of this promising Protestant propaganda in Austria. But whatever territory the Reformed Church occupies in Germany it holds not as an original possession, but only as Lutheran ground, which, through the power of princes, it has acquired for itself. The Reformed Church, as such, made no conquests from the Roman Catholic Church in Germany. The original work of reforming the Church of this country was performed by Luther and his coadjutors. Whatever activity was displayed by the followers of a Zwingli and a Calvin in this work was rather in opposition to Luther's methods and manners than helpful to his cause. There always had been a greater or less disharmony between Wittenberg and the Swiss Reformatory movement; and when Luther, at Marburg, refused the hand of Zwingli and any co-operation with his propaganda, with the words: "Ye have a different spirit than we!" he uttered a great truth, the correctness of which has been confirmed by history. None of the efforts at a union between the Lutheran and the Reformed Churches were really successful at that period or

in any later age, simply because of this disparity of spirit, which caused the Reformed Church, later on, to seize for itself territory and countries that had been won for the Gospel by the Lutheran propaganda.

The Two Principles of the Reformation.

This fact that Luther is *the* Reformer of Germany has been of deep significance in determining the principles and spirit of the Protestant Churches of that country. In its theology and in its church life it is Wittenberg and not Geneva that has indelibly left its impress. Historically the Protestant Church of Germany was confessedly Lutheran, however much this characteristic feature may have been modified at various times and places by later causes. This already appears in the two great cardinal principles of the Reformation, which are most expressive of its genius and innermost spirit. These are the material and the formal principle with which the Lutheran and the Protestant Church must stand and fall.

The Material Principle.

The material principle is justification by faith alone, without any merit or worthiness on the part of man. Genuine Protestantism gives all the glory to God in the work of redemption and salvation. It finds no basis for hope or deliverance save in the love of God and the merits of Christ Jesus. Over against the errors of Rome, which credits man with a part of salvation, and demands good works as a necessary prerequisite, the evangelical position of the Protestant and Lutheran Church also demands good works, not as a condition of salvation, indeed, but as the natural expression of gratitude for the redemption that has been secured without money and without price. With Paul, the Church believes that man is justified

by faith alone—and this was the battle-cry of Protestantism from the beginning—but, with James, it believes, too, that faith without works is dead. But faith itself, as also that which faith gives, is purely the work of God's grace and mercy. In this fundamental proposition, the development of which was not the result of learned study of the Scriptures, but largely the outcome of the spiritual experience and contests of Luther himself, the Church of the Reformation took a decided stand against the Church of Rome, and in this matter still lies an essential and irreconcilable difference between the two communions.

The formal principle of the Reformation teaches that the Bible is the sole source of Christian doctrine, of what the believer must accept and do. This position was chiefly taken against that of traditionalism as taught by the Church of Rome, which practically put the traditions of the past not only on an equality with the Scriptures but above them, and thus made the word of man the arbiter over the Word of God. Luther and his friends raised up the standard of the Word again, made that the only and last court of appeal in all matters pertaining to Christian creed and deed, and thus re-established the confession and the faith of the Church upon the only safe and unshaken foundation, the revealed Word of the ever-living God. In conformity with this principle the Church of the Reformation rejected the Apocrypha of the Old Testament, a collection of books written between the close of the Old and the beginning of the New Testament eras, but never accepted by the Jews, or the New Testament, as of divine origin. Many of these books are excellent writings, and for this reason Luther retained them in his trans-

The Formal Principle.

lation, but especially states that they are not to be considered as equal to the canonical books. It was, again, this principle of the sole authority of the Bible that led Luther, in the very beginning of his great work, to undertake the translation of the Scriptures into the German, and probably no single agent accomplished so much for the cause of the Gospel truth in those heroic days as did this magnificent version, which to this day is one of the great classics of literature.

The Means of Grace.

But the Church of the Reformation found more in the Scriptures than only the sources of divine truth. The Lutheran is the Church of the means of grace, and the only one among the many that has learned to appreciate the great truth, that God, as a God of order, has chosen certain means and mediums through which He sends His Spirit and performs His work in the hearts of men. The Word of God is the truth, but also the life, and the Reformation developed and unfolded the great fact that it is through the Word and the Sacraments that God has seen fit to have His Spirit enter into the souls of men, and that when these means are present then, too, the Spirit, who alone can accomplish the ends of divine mercy in the heart of man, is present also, and accomplishes His end. The Church believes and teaches that the Spirit is present in the Word and the Sacraments, and therefore it depends upon these divinely ordained means to do God's work among men. This doctrine of the means of grace has been a great blessing to the Church, as are all truths of God, as it has kept the Church steady and firm in the use of the divinely ordered methods of work, and has kept the Church safely anchored when the storms of sensationalism or new meas-

urisms of all kinds threatened to loosen it from its moorings.

In this principle the Lutheran Church of the Reformation also takes a stand against the Reformed Church, which does not accept the doctrine of the means of grace, but maintains that the Spirit in His operations is not bound by certain mediums or instruments, but may and does operate in any way whatsoever. A Lutheran is always sure, when the Word of God is preached, or read, or studied, or when the Sacraments are rightly administered, that the Spirit of God is also present and ready to do His mission; the Reformed Christian can never have this certainty, as he does not know in what way or manner the Spirit may manifest Himself.

The Lutheran versus the Reformed Church.

This is but one of the differences which the Lutheran and the Reformed Churches of the Reformation period developed. Best known are the great differences with reference to the doctrine of the Lord's Supper and to predestination; but here, too, fundamentally and at heart, the difference pertained to the authority of the Scriptures. When Luther, at the great debate in Marburg on the Lord's Supper, wrote upon the table the words: "This is my body!" he was doing nothing but emphasizing the formal principle of the Reformation movement, of which he was the acknowledged leader. To the Scriptures he submitted absolutely, and throughout kept reason captive under faith; and this has been the characteristic feature of the Lutheran Church at all times.

Lord's Supper and Predestination.

In the many controversies that so sadly and evilly divided the Protestantism of the Reformation age the issue at stake was really the Word

of God. In fact, the maintenance of the material principle was also an application of the doctrine of the absolute authority of the Scriptures. Over against both the Church of Rome and the Reformed Church the Lutheran at all times, as did Luther himself, has endeavored to maintain the Scriptures, and these alone as a basis for the whole ecclesiastical superstructure. In one word, the Lutheran Reformation purposed to re-establish the Church on the foundation of the prophets and the apostles, of which Jesus Christ is the corner-stone.

The Lutheran a Bible Church.

It was also on account of its adherence to the Scriptural principle that the Church of the Reformation issued a number of confessional writings in which its faith officially found expression. Like all the historic confessions of Christianity, from the Apostles' Creed down, the Lutheran Confessions, too, were prepared, not with the purpose of adding to the Scriptures, nor to put a burden upon the consciences of men, nor to arouse theological controversy, but to declare publicly against the misinterpretations and false accusations of others, the faith which the Church had drawn from the Scriptures. And like all truly Scriptural creeds, the Lutheran Confessions have been a great blessing to the Church in confirming and establishing the truth.

The Confessions of the Church.

These Confessions in the order in which they are usually found in the Book of Concord—though this is not the historical succession in their preparation—are the following: The Augsburg Confession, the Apology of the Augsburg Confession, the Schmalkald Articles, the Small Catechism, the Large

Book of Concord.

Catechism, the Formula of Concord. In addition to these six particular Confessions, the Book of Concord also contains the three Œcumenical Creeds, viz.: The Apostles', the Nicene, and the Athanasian, the Church incorporating these venerable documents among her symbols in order thereby to evidence its entire agreement with the faith confessed by the old Church.

The most important of the special Lutheran symbolical writings is the Augsburg Confession of 1530, written by Melanchthon on the basis of earlier documents by Luther, and publicly read before the emperor and the representatives of the empire in diet assembled. It is the only one, with the possible exception of the Small Catechism of Luther, among the Confessions that has been officially accepted as symbolical by each and every branch of the Lutheran Church in all countries and at all times. Its acceptance has even gone beyond the boundary lines of the Lutheran Church, and there is certainly no special Protestant Confession that has the vast hosts of adherents of which the Augsburg Confession can boast, and it is not unreasonable to suppose that if the various families and denominations of Protestantism ever get ready to unite in one body, the Augsburg Confession, both by virtue of its historical dignity and the Biblical character of its contents, would constitute the proper basis for such a union.

The Augsburg Confession the Fundamental Confession.

The other Confessions of the Church are further developments of the evangelical teachings of the Foundation Confession of the Church. They unfold the principles found in this symbol, and their claim for acceptance rests upon what is already involved in the adoption of the Augsburg Confession. It is

The Other Confessions.

for this reason that countries like the Scandinavian lands, which have never formally adopted the Formula of Concord, cannot be denied the name of Lutheran. The full and unequivocal adoption of the Augsburg Confession, with all that this acceptance implies, is all that is necessary to the claims of Lutheranism.

The other symbols were added in later years, because the exigencies of the times demanded special utterances on subjects in public prominence, as, when in view of a promised free Church Council, the Schmalkald Articles were officially prepared to state the Church's convictions in reference to the claims of the Pope; or when, after various controversies on doctrinal matters had arisen within and without the Church, as occurred soon after Luther's death, it was found necessary to develop the Lutheran doctrines on these points more closely, as was done in the Formula of Concord, published in 1580. The Apology, a thorough theological document, not so well known or appreciated as it should be, was written in reply to the objections which the Papists had urged against the Augsburg Confession. The two Catechisms, both of which are probably older than the Augsburg Confession, the Large antedating the Small, were originally private writings of Luther, but on account of their exceptional value were adopted by the Church.

Their Purpose.

Of the many Confessions that were issued by the different branches of the Reformed Church, Germany produced that one which is doubtless the best of all and obtained the greatest popularity, namely, the Heidelberg Catechism. But neither this nor any other Reformed Confession became the factor

The Reformed Confessions.

in German religious thought and life that can be claimed for the Lutheran symbolical books.

The Church of the Reformation, having been established and organized with such ideals and principles, has gone through many vicissitudes in the centuries that have passed since Luther nailed his ninety-five theses to the cathedral door in Wittenberg. The Protestant Church in Germany has developed internally and externally, has won victories and has encountered defeats, has progressed and again has gone backward, but in all of these changes its origins and fundamental principles have been potent factors and forces. As Luther had prophetically foreseen, a period of external persecution came shortly after his death. The leading political powers were antagonistic to the cause of the Gospel and war was made upon the Protestant states. A counter-reformation was inaugurated by the Church of Rome, and these machinations and brute force inflicted serious damage to the Protestant cause.

Historical Development of the Protestant Church.

A combination of these hostile forces brought on the terrible Thirty Years' War, which was intended to crush the Protestants of Germany and exterminate them, as the Huguenots were in the bloody St. Bartholomew night in France, in 1572; but the peace of Westphalia was not unfavorable to the Protestant cause in so far as it established the rule of religious liberty for the empire. In these dire distresses during this period the noble services of Gustavus Adolphus of Sweden were, humanly speaking, the salvation of German Protestantism.

The Thirty Years' War.

Side by side with these dangers from without came disintegrating elements from within in the shape of theological schools and tendencies that to

a greater or less extent endangered the purity of the Reformation faith. Not a few of these dangers came from an easily understood weakness, namely, the tendency in many circles to compromise, especially with Calvinism, in the hope thereby of effecting an external union against the aggressive foes of the truth. Many of these dangers were averted by the preparation and adoption of the Formula of Concord, which became a most potent factor for peace and harmony in the Church and did not belie its name.

Theological Controversies.

It is a remarkable phenomenon and characteristic of the vital power of Evangelical Lutheranism that just during this period of danger and sufferings the Church gave ample evidence of the strength of its faith. During these years many of the finest specimens of the magnificent hymnology of the Church were produced. It was during the period of the Thirty Years' War that Paul Gerhardt, that prince of pious singers, lived and labored, as also did many others whose spiritual songs are a lasting treasure to the Christians of all succeeding generations. The Lutheran Church, too, is particularly rich in its abundance of liturgical formulas for public worship, and it was during this same period that many of these were written and introduced.

Vitality of the Church.

One of the results of the dangers that threatened the Church from within and without was the construction of the system of doctrinal teachings of the Church on a grand scale. In the magnificent and elaborate works of a Chemnitz, Hollaz, Gerhardt, and others, the Lutheran Church has a literature of systematic theology that does not have its equal in any other

Church communion. These giants of theological thought and research have given systematic presentations of the one truth of the Scriptures that have not been surpassed by any later scholars, and which, indeed, on the whole, are more Biblical than are the most lauded productions of modern theology. In certain phases of theological research, such as the appreciation of the human side of the Scriptures and of the historical principle, the scholarship of our day has no doubt brought to light certain features of the Bible and of Biblical truth that escaped the attention of the Lutheran fathers; but the latter had a sharper eye for that which always must remain the centre and the heart of the Word, namely, the revelation it gives of the great truths of the redemption, of the mysteries of the Trinity, of the person and nature of Christ, of the work of atonement, and, in short, all those holy truths that only revelation can give and did give. The attitude of the old Lutheran theologians over against the Scriptures was in strict conformity with the fundamental principles of the Church, that of the absolute authority of the Scriptures. These were the last and final court of appeal; and for the great theologians of the sixteenth century the "Thus saith the Lord" was absolutely decisive. The theology of the Lutheran Church, just as that Church, was intensely Biblical.

The Great Dogmaticians.

It is only natural that a reaction against such a dogmatical tendency should make itself felt in some circles. Just to what extent the charge raised by Pietism against the religious life of the period, namely, that it was characterized by a "dead orthodoxy," is true or not, has been differently answered. It would

The Reaction of Pietism.

only be in harmony with the history of human thought in general and of religious teachings in particular, if there had been some actual ground for complaint; but this reaction and its demand for a more vital piety itself degenerated into a more or less pronounced neglect of the positive teachings of the Scriptures.

The Rationalistic Period.

In the latter half of the seventeenth century the fair and fruitful fields of German Protestantism were sadly devastated by a crude kind of vulgar rationalism, which reflected, in the theology of the Church, largely the spirit of the philosophy taught by the great Königsberg Kant. The fundamental theory of this school made men the measure of all things, denied the formal principle of the Church in so far as the divine contents of the Scriptures are concerned. Reason became the arbiter of the Scriptures, and whatever the human mind and its natural powers could not comprehend was either rejected and discarded, or misinterpreted into something that reason could understand. Large portions, perhaps the larger portions, of the German Church, for the time being, came under the baneful influence of this spiritual blight.

The Revival of Positive Principles.

The impetus to a revival of evangelical thought and life was, at least outwardly, given by the sad experience of the Germans during the Napoleonic wars. While in its most widely spread operations, especially as championed by the Berlin theologian Schleiermacher, it has not been a revival of the principles of Protestantism in every particular and in historical fidelity, but rather an attempt at a reconstruction of positive Protestantism along more or less new lines, there has also been a revival of Lutheranism, but this, too, not without being in-

fluenced to a certain extent by modern philosophical and critical thought. The only attempt to revive, in every particular and without any regard to the development and lessons of the ups and downs of the past, has been made from without, chiefly by the establishment of a Church independent entirely of the state, to a certain extent, under the auspices of the Missouri Synod of America. The Breslau and the Immanuel Synods of Independent Lutherans, which have also sprung into existence since the beginning of the nineteenth century, come nearest to a complete revival of historic Lutheranism in every particular, of all the movements that have grown in German soil itself. But all of these movements have been within limited spheres and none can lay claim to national expansion.

CHAPTER II.

ORGANIZATION AND GOVERNMENT.

In Germany state and Church are united, as is the case everywhere in Europe where the Protestant Church is officially recognized. This is true not only of the predominantly Protestant countries, such as the German Empire, England, Sweden, Denmark, and Norway, but also where the Protestants constitute the minority, as in Austria, France, and Russia. In none of these lands is the Protestant Church independent of state control. Only there where Protestantism is only a mission church, as in Italy with the historic Waldensians, and in Spain, is there no connection between the Church as such and the state, and in these cases the state exercises only those rights over the Church which it does over its subjects in general, while of course at the same time not contributing to its support. It is a singular phenomenon that in the Protestant lands of Europe the Catholic Church really has greater liberty of action than the Protestants. The Catholic Church is ruled by the hierarchy, with the Pope at its head; but through its Archbishops and Bishops it governs the National Churches, subject only to such limitations of an inferior importance which have been agreed upon in special Concordats between the Vatican and the political authorities. Even in Protestant lands the Protestant Church is much more dependent on

State and Church United.

the state, and is much more controlled by the state than is the Catholic Church, and this is one of the fruits of the activity of that organization, the Roman hierarchy, which a prominent German historian has declared to be the most perfect and effective which the world has ever seen. An absolute separation between Church and state is found only in America and Australia.

This condition of affairs is the result of historic causes. This union was originally established in the days of the Reformation, when it seemed to be absolutely necessary for the planting and development of the Protestant cause, and this relation has continued ever since. Indeed, there has not been in the nearly four hundred years that have elapsed since the days when Protestantism was born a single pronounced movement in Germany aiming at a dissolution of this historic connection. The absence of any agitation for this purpose, the realization of which to an American Christian seems to be a consummation devoutly to be wished, is not to be ascribed to a lack of study on the subject. The fact of the matter is that in Germany the Christians do not desire such a separation. They believe in the union of Church and state, and maintain that this is a natural and certainly beneficial relation. While not denying that the Church in certain respects suffers in consequence thereof, German theologians as a rule believe that the dangers and results of an entirely independent Church organization are still greater, pointing especially to the twelve dozen of sects and sectlets in the American Protestant world as a natural and necessary conclusion of a rupture between the state and the Church. The German Christians are advocates of a union with the state, and the voices that have

Historical Causes.

been heard in favor of a separation have been few and far between. Movements of this kind have resulted in the establishment of several religious bodies, of which the Breslau and the Immanuel Lutheran Synods are the largest, while the Saxon and the Hanoverian Synods are diminutive organizations.

Unfortunately the experiences of the German Churches in this regard have not been such as to encourage the propaganda of a "free Church in a free state." Those Lutherans who have withdrawn from the State Churches and organized independent bodies have not been able to agree among themselves, have not been able to unite, but antagonize each other as much as they do the State Churches. The fact that in the historic village of Hermannsburg, the famous headquarters of the Hermannsburg Mission Society, there are three different types of independent Lutheran Churches represented, with no fellowship or mutual recognition, has not been a palatable object lesson for the German Churches in general to desire a separation of Church and state. If ever such a step is taken, factors and forces must become operative in the Protestant Churches of Germany, the presence of which cannot as yet be detected. The historic relations between the two are evidently destined to remain indefinitely.

Independent Movements.

But in one important respect the organization of the Protestant Church in the land of Luther is different from that in other Protestant countries. In these latter there is but one State Church, as in England the Episcopal, and in the Scandinavian countries the Lutheran, but in Germany there are nearly four dozen State Churches. The German

Number of German State Churches.

Empire, as at present constituted and reorganized as a result of the great war of 1870-71, is a confederation of twenty-six states, but in these there are no less than forty-six different State Churches. Each state has not only its own Protestant State Church, but some states have several. This singular condition of affairs can be understood only in the light of history. Germany's political unification has been more rapid than its ecclesiastical consolidation. In fact, as far as the latter is concerned, practically not even a beginning has been made. As a result, when political states have been united, this has not been followed by a union of the Church organizations. Thus in the nine old provinces of Prussia the United Evangelical Church, as organized in 1817, on the three hundredth anniversary of the inauguration of the Reformation, by King Frederick William III., when he organically united the Lutheran and the Reformed Churches of his kingdom, is the official State Church. But in 1866, as a consequence of the war with Austria and the South German states, Prussia incorporated the former kingdom of Hanover and the provinces Schleswig-Holstein, as also Hessen, in all of which the Lutheran and not the United was the established Church. This continues so to the present day, and as a consequence Prussia, while being only one political body, has no fewer than four State Churches to report. Germany is united only in political and in military matters, but not in the educational or in ecclesiastical departments. Each state controls its own schools and its own Churches. There is no such an organization as a Protestant Church of Germany ; there are only Protestant State Churches. The Empire, as such, has no jurisdiction whatever

over the universities, or the schools, or the churches.

Efforts to effect the organization of one powerful Protestant Church for the whole Empire have been repeatedly made, both since the present Empire was established, especially under the leadership of the so-called Middle or Mediating German Church party, headed by the lately deceased Professor Beyschlag, of the University of Halle, who published a special journal in advocacy of this plan; but also under the former confederation, "The Holy Roman Empire of the German Nation," which existed down to 1805, when it was crushed under the heels of Napoleon. But all of these efforts have failed, and probably will continue to fail as long as the Protestantism of Germany is not internally more closely united. Even if the centrifugal forces, so natural and so potent especially among the Germans, and particularly so in the world of religious thought, should be overcome, it would seemingly be impossible to ever remove the obstacles caused by the divergent interests of the various schools and tendencies of thought that prevail in the German Churches. At most a confederation of the churches could be established while the individual State Churches retained their individuality. Such, too, was the scheme of the Beyschlag propaganda, which sought the establishment of an Imperial Synod, with representatives from all the State Churches, as the Parliament represents all the states.

Proposed Confederation of State Churches.

And yet, while there is no organic union between the State Churches of Germany, and their connection officially with each other is no more intimate than that which exists between the great Prot-

estant denominations in American Christendom, there is nevertheless a union of forces and a co-operation that have made the Protestant Church in that land a power. While the Protestant Church of Germany as such is no organization, it certainly has a real existence. Even the State Churches recognize each other unofficially, while each does its work independently, and not infrequently one will do what another refuses to do. In the Eisenach Conference the representatives of the various State Churches, in their biennial conventions, consult for the general welfare of the Church, and, while their actions and measures have no legal or judicial force, their moral influence is even greater than if the conference were a legal body. It was the Eisenach Conference that inaugurated and successfully carried out the revision of the Luther version of the Bible, completed in 1883, and it is doubtful if the authorities of any of the State Churches, even those of Prussia, could alone have accomplished this great work. This same conference has in recent years supplied the Churches of Germany with a new set of pericopes or Scripture texts for the entire Church year, one set from the Gospels, another from the Epistles, and the third from the Old Testament; and these lessons have secured a recognition throughout the Churches that has not been accorded to those selected by the Church theologians of Würtemberg or Saxony, or by such prominent scholars as Thomasius and Nitzsch. Recently again the Eisenach Conference has secured the co-operation of the German Churches and scholars in the establishment of an archæological school in Jerusalem, after the model of the classical schools of France, Germany, and

Semi-official Co-operation of State Churches.

America, in Athens, the purpose of which is to engage in scientific researches in Bible lands.

But the rank and the file of the German Christians have even to a greater extent ignored the boundaries of states and of State Churches in the work which they do for the Gospel and for Christianity. The state supplies the Church only with what it needs for its own congregational purposes. It builds the Churches, the parsonages and school-houses, pays the pastor and the teacher, and in general sees that the work is carried on in the various congregations. But beyond this the state does nothing for the Church. All that is done by the Christians of Germany in the departments of missions, both foreign and inner, as in the many spheres of charitable and evangelistic work, is voluntary on the part of the Church, which must supply money and men for this purpose. In organizing for these purposes the German Christians have discarded political and tribal boundaries. There, as elsewhere in Protestant Church, unity of theological beliefs and harmony of doctrinal standpoints have been the magnet that has attracted the workers to a common centre. The mission societies, for instance, are all organized along these lines and entirely disregard the State Church boundaries. The Leipzig Mission Society, as also that of Hermannsburg, are of distinctly Lutheran origin, but their supporters are found not only in Saxony and Hanover, but wherever the conservative and confessional type of Lutheranism finds its advocates. On the other hand, the Basel Society, which is based on the unionistic principle and ignores the differences between the Lutheran and Reformed Churches, finds the enthusiastic support of all the elements that incline to this position, especially

United Efforts of Churches at Large.

in South Germany, where the compromising tendencies are an inheritance from the days of the Reformation. Probably the most national of all Church organizations is the Gustavus Adolphus Society, which purposes to support the Protestant cause in Roman Catholic communities, and which has found its friends in large numbers in all of the State Churches of Germany and in many sections of the Protestant world outside of the Fatherland. In these ways, and in many others, German Christians have united to work for the cause of the Gospel, notwithstanding the territorial separation and the legal status of the State Churches. In countless ways and manners the divided Churches of Germany demonstrate that they are one body, and the consciousness of this solidarity is a powerful factor not only in the work of the Church, but also in its theology and its literature. While not an organized body, the Protestant Church of Germany is nevertheless an actual fact.

Government of State Churches.

The government of the Church is conditional by their organization. It constitutes one of the departments of the administration of the state, being conducted by a minister and subordinates, as are the departments of railroads, military and naval affairs, agriculture, and the like. The ruler of the state is officially the head of the Church by virtue of his political office. The King of Prussia is the "*Summus Episcopus*," or the Highest Bishop of the Protestant Church of Prussia, and actually the last court of appeal in the management of Church affairs, as he has the final control of the administration in all the departments of government. This circumstance brings with it such strange anomalies, as the legal status prevailing in Saxony, where a

Catholic king is the official head of Protestant Church government, as is the case also in Bavaria, and probably will be the case in Würtemberg when the present king dies. This fact of the personal headship of the Church by the political head of the state has not that importance for the Protestant Church which it had during those times when the autocratic system of government prevailed, and the rulers actually ruled. Since the middle of the nineteenth century, however, the parliamentary system has been established throughout Germany, and as a consequence many measures that would formerly have fallen to the province of the prince are now determined by the Parliament. In not a few cases this has been anything but an improvement, as we now find that the members of the Parliament, be they Protestants or Catholics, Jews or Social Democrats, pass upon measures that seriously affect the weal and the woe of the Church, such as the appropriation of moneys, and the like.

In the execution of his prerogative as the official head of the Protestant State Church, the ruler seldom personally interferes or makes his influence felt. The management of Church affairs is assigned to the Minister of Cultus, who has in charge also the schools of the country, high and low. The union of the ecclesiastical and the educational departments under one head is in harmony with the current convictions in German circles, where it is regarded as self-evident that religious instruction dare not be lacking in the schools, and that Church and school naturally go together. The advocates of a purely secular education, entirely divorced of religious influences, are few and far between in Germany, and such education is contrary to the traditions and

State Control of Church Affairs.

the principles of the Church and the state. Accordingly in all public schools provisions are made for the religious training of the children in the Bible, the Catechism, and Biblical history, and in the gymnasium, or college course, instructions in religious branches are regarded as of equal importance with the study of the Greek and the Latin.

But quite naturally the Cultus Minister himself cannot personally take charge of the executive work in the management of Church affairs. At his side and responsible to him are the consistories and other bodies, composed of pastors and laymen, who control the Church affairs of the various provinces and districts in accordance with the directions of their superiors and the laws of the country, while subordinate officials, such as superintendents and others, have the official oversight and direction of smaller territories. These officials are all appointed by the ruler of the country or his Cultus Minister, and are generally selected with a view to the wishes of the people. For this reason the Catholic King of Saxony selects pronounced Lutherans for the members of the Saxon Superior Church Council, sitting in the capital city, Dresden, and the Prussian King selects men for the various sections of the Church adapted to the status and spirit of the Churches there.

Government through Consistories, etc.

It is but rarely that the political head of a state acts counter to the direct wishes of the Churches affected. The most noted case of this kind in recent years was the appointment by William II. of the brilliant but somewhat radical Professor Harnack to a professorship in the University of Berlin against the outspoken wishes even of the Higher Consistory of Prussia. In fact, it is per-

haps just in this field where the Church feels the hand of the state as the heaviest. The university professors are appointed by the state, and are regarded as state officials, although they are to train the future pastors and preachers of the Church. The Church itself has no voice or vote in the appointment of these men, in whose character and work they must naturally be most keenly interested. It has frequently happened that on account of the scholastic attainments of a man, the government has kept him in a theological chair, although he was entirely obnoxious to the constituency for whom he was to prepare ministers of the Gospel. The Church officials and conventions may protest against such a man and his teachings, but it is a matter for the government alone to decide if this protest is to be heeded. The moral influence of the Church has frequently proved effective in such cases, but the legal right belongs to the state alone.

The Church's Loss by this Arrangement.

There are indeed national, district and provincial, and also local synods held at regular intervals, and some of these conventions, such as the great National Synod for the Kingdom of Prussia, have great influence in government circles; yet the rights of these ecclesiastical assemblies are more imaginary than real, and all their conclusions and decisions are subject to revision or rejection by the state authorities, their real spheres of influence being the actual Church and Gospel work within the limits prescribed by the organization of the Church and its relation to the state. Congregational independence practically does not exist. Even in those cases where the selection of a pastor from among a number of candidates is left to a

Synods, etc., and their Rights.

vote of the members, this action is again subject to the government acceptance or rejection. Bureaucratic methods prevail in Church affairs as in all others.

CHAPTER III.

THE CONFESSIONAL STATUS.

Official Confessional Standing of State Churches.

The confessional position of the various State Churches is legally established, as the outcome of the historical development of the different countries. Of the forty-six State Churches, twenty-four are Lutheran, eleven Reformed, seven United, and four Confederated. Although the Lutheran has the greatest number of State Churches to report, it does not numerically embrace the largest percentage of German Protestants. It is a traditional mistake made by many to claim for the Lutheran Church all or the great bulk of the Protestants of the Fatherland. Of the fifty-six million inhabitants within the boundaries of the German Empire, about two-thirds are Protestants, and, of these, over twenty million are in Prussia. In Prussia, however, the United Church, in which the Lutheran and the Reformed Churches have been absorbed, prevails in the nine old provinces, while in the three new ones acquired in 1866 the Lutheran is the State Church. The Lutherans could accordingly not lay claim to the bulk of the Protestants in Prussia, nor to the house of Hohenzollern, which before the establishment of the United Church had become Reformed. In the last census of Prussia only about three million of the inhabitants claimed to belong to the Lutheran Church and less than three hundred thousand to the Re-

formed, leaving over seventeen million for the United Church. Of the other United Churches that of Baden is the most important, with a Protestant contingent of seven hundred thousand. The leading Lutheran State Churches are found chiefly in North Germany, and in addition to the Prussian provinces of Hanover and Schleswig-Holstein, includes the two Mecklenburgs, Oldenburg, Saxony, and Würtemberg, while in Catholic Bavaria the Lutheran is also the established Protestant Church.

The Lutheran Element in the State Churches.

Looking at the matter only from the standpoint of official reports, it is probably fair to claim for confessional Lutheranism about one-third of the Protestants of Germany. And yet these data do not do justice to the Churches, for it is a fact recognized on all hands that a very large percentage of the Protestants who are enrolled in the United Church are really Lutheran, as is evidenced by their public services, their hymn books, their sermons, the use of Luther's Cathechism, etc. In fact, in the State Church of Prussia there is a large section known as the adherents of "the Positive Union," embracing tens of thousands who claim Lutheranism as their confessional status, but maintain that their position can be retained even though they are in official connection with the United Church. This view is held even by many prominent theological leaders, as was seen by the acceptance of a call to the University of Berlin by the Lutheran Professor Seeberg, of Erlangen. Then it is a matter of note that the dominant power in the development of the theology and the Church life of Germany comes from the Lutheran, and not from the Reformed Church. In fact, the latter as a separate factor and force has almost been eliminated from German Christianity, although the

spirit of this Church is still supreme in a few limited localities, and recently some special efforts have been made to reorganize its forces and make its influence felt. If the standing of a Church is to be estimated, not by its numerical strength or its official membership, then the Lutheran Church can be said to be almost as wide as the whole Protestant Church of the Fatherland. Not from Geneva or Zürich, but from Wittenberg have emanated the factors that have controlled, and still control, on the whole, the character, development, and destiny of the German Protestant Church.

These figures, however, represent not the active Protestant Church membership, but the Protestant population. In Germany everybody is born into some Church, and the number of those who claim to be adherents of neither the Protestant, nor the Catholic, nor the Jewish faith, constitute a mere handful. Even on the estranged masses of the great cities the rites and customs of the Christian Church still have a remarkable hold. Although, for many years, there has been no legal compulsion to have children baptized or confirmed, or marriage performed by the Church, or the funeral conducted by the clergy, the great mass of the German Protestants, whether active in their Church relations or not, still cling to the good old custom in this regard. In some of the provinces of the country nearly ninety-eight per cent. of all the children born to Protestant parents are baptized, and from that number the percentage decreases to about seventy-five. In the nine old Prussian provinces, from which the most reliable statistics are available, only 4.10 per cent. of these children were not baptized, and in other parts of the Empire the number of unbaptized

Protestant Population and Protestant Membership.

children is, as a rule, even less. In fact, the percentage of such children in the Protestant Church of America, taking into consideration only those denominations who practice infant baptism, is much larger than is the case in Germany. In regard to burials conducted by representatives of the Christian Church, the figures are not quite as high. They range from seventy-two per cent. in some of the Prussian provinces to nearly ninety per cent. in the Lutheran Church of Hanover. Satisfactory comparative statistics as to confirmation can scarcely be given, and it is a matter of dispute among the Germans themselves whether the relative number of the confirmed has been decreasing or not. If it has, the decrease is confined to the larger cities, which have grown in Germany in the last twenty-five years at even a more rapid rate than the American cities, and which increase the Church authorities have not been able to handle as they have desired.

Percentage of Active Church Members.

Just what percentage of the nominal Protestants are actual church goers and active church members can doubtless be best ascertained by examining the reports of attendance at communion. In this regard statistics are very complete and instructive. In the year 1896 the number who communed in the Protestant Churches of Prussia were 8,334,341 ; in 1897 it was 8,407,330 ; during these two years the reports for Bavaria were 1,071,812 and 1,064,363 ; for Saxony, 1,599,701 and 1,625,929 ; for Würtemberg, 718,589 and 734,874. In every case, except in Bavaria, there was an increase, and that, too, above the normal increase of the population, showing that the Church is not only gaining relatively, but also absolutely. The lessons of these figures, however, can be learned

only when it is seen what part of these communicant members constitute in the whole Church membership. In 1897, in the State Church of Prussia, the communicants constituted 39.60 per cent. of the whole Protestant contingent, while in the preceding year it had been 39.26 per cent. It varies somewhat in the different provinces, being the highest in the Lutheran and conservative districts, and the smallest in those provinces where the great cities are found.

Number of Communicants.

In nearly all of the twelve provinces, however, there is a slow, but seemingly steady, increase each year in the number to take communion. In the other German states the percentage of actual communicant members is even greater, and, in some cases, much greater than in Prussia. In Bavaria proper it is 67.14 per cent.; in the Palatinate, 57.07; in Saxony, 45.02; in Würtemberg, 52.01; in Baden, 54.02; in Hessen, 55.84; in Mecklenburg-Schwerin, 34.40; in Sachsen-Weimar, 40.34; in Mecklenburg-Strelitz, 22.62; in Oldenburg, 22.16; in Braunschweig, 27.25, etc. The lowest figures are furnished by the free cities of Bremen and Hamburg, the former with 13.11 per cent. and the latter with 9.06. Another interesting feature in this connection is the fact that of these communicants the men in the majority of cases constitute nearly the half. The poorest reports in this respect come from Prussia, where the 6,174,796, who, in 1897, communed in the United Church of the nine old provinces, 2,740,233 were men and 3,434,563 were women. In other districts the ratio is even more favorable for men. The highest per cent. of men communicants is found in Hanover, where it was 46.79. These figures are proof conclusive that Christianity has not lost its hold on the men of Ger-

many. Dangerous data of this kind come only from the great cities of Berlin, Hamburg, and Frankfort. Indeed, figures like these demonstrate the power of Protestant Christianity in the land of Luther, and explain, too, why even the spread of Social Democracy has not been able to damage the Church seriously. An effort to induce the separation *en masse* of the adherents of this political and social party from the Churches, which were planned and begun some years ago, signally failed.

These statistics point a moral and tell a tale. According to the report of a recognized statistician, published in the beginning of the year 1901, there were in the United States in 1800 one communicant member to every 14.50 inhabitants; but the Church has gained materially during the century, and in 1900 it was one communicant to every 4.28 inhabitants; only the Protestant population being taken into consideration. If these statistics are reliable, and from surface indications this seems to be the case, and seem even to be rather partial to the Church; then, as far as facts and figures can demonstrate, there is a greater percentage of the inhabitants of Germany in active connection with the Church and regular communicants than is the case in American Christianity. Just what justification then there is for some of the American Churches to send "missionaries" to Germany, as they do to India, China, and other "heathen" lands, is difficult to see. It would seem rather that Germany would be justified in establishing such a proselyting propaganda among the American Churches.

Lessons of these Statistics.

Just to what extent positive evangelical and Lutheran principles prevail in the creed and the life of German Christianity can be judged only by the external evidences furnished by the work

and the confession of the members. In general it can be fairly claimed that German Protestantism is in this regard much better than its reputation. While it is true that in the Lutheran Churches, especially among the clergy, too, there has been a greater or less departure from the positions taken by the Church of the Reformation, and still more from the views defended by the great dogmaticians in the reign of orthodoxy, it must not be forgotten that these deviations are by many regarded as legitimate and necessary historical developments from Lutheran premises and principles; and that there exists in the German Church at large a depth of Christian convictions and positive evangelical faith that must convince candid observers that the Gospel is a power of the first magnitude in the heart and soul of the Germans. In some respects the German Christians are the superiors of the Christians of all other countries, especially in th intelligent understanding of the great facts, history, and teachings of Christianity. This is one of the fruits of the educational system of the country, which makes religious instruction a necessary element and a most important factor in the training of the young. From the kindergarten, through the public schools, the high schools, the colleges, and up to the very door of the university, instruction in Biblical history, Catechism, Church history, etc., is one of the leading parts of the curriculum. The German Christians are not content, as in most cases the American are, to depend for the religious training of the children on the instructions of one hour weekly only in the Sunday school, and then often by incompetent and superficial teachers. Through their school training the Germans are thoroughly

The Predominance of Positive Principles.

informed on all matters pertaining to Christian faith, and have a most intelligent knowledge of what they as Christians are expected to know and to do.

But the Protestantism of Germany has come into disrepute on account of the radicalism of some of its critical theologians. There can be no denial of the fact that Germany has been the breeding place of most of the newer and destructive ideas on the Scriptures, and that "Higher Criticism" in its radical phases has become a power in the Protestant countries chiefly through the teachings of German professors. But a hasty generalization from these facts would be an injustice to the sturdy and positive convictions of the German Protestant world at large. It must be remembered that those professors who advocate such heretical views represent only a portion of the teaching force in the universities of that "land of thinkers and authors." Where there is one university man teaching rationalism there may be half a dozen teaching positive Christianity. True, nearly all German theology has been more or less affected by modern neological thought, and even the Lutheran theology of that country is not a reproduction of the historical theology of the Church as expressed in the works of her great theologians or even of the confessions; yet, over against the destructive views of the critics, dozens and scores of German professors teach a pronounced type of evangelical and Biblical theology. They have not sacrificed the cardinal and essential principles of the truth, however little they may be regarded throughout as exponents of historically correct Lutheranism.

Critical Theology versus Church Theology.

Another important element that must not be overlooked in making up the estimate of the con-

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fessional status of the German Protestant Churches is the fact that the radical type of theology taught by some of the university professors does not represent the theological position of the Church at large, but rather stands in bold and outspoken contrast to it. There is no doubt of the existence of a "deep chasm," as the sainted Delitzsch termed it, between the university theology of the radicals and that of the Church at large. Recent facts have demonstrated this abundantly. When some years ago a movement was inaugurated to have the Apostles' Creed struck from the liturgical service of the Church and from the oath administered to the candidate for ordination, on the ground that some of the statements of this creed no longer are in harmony with the latest results of critical theology, the German Church arose in its power and, with a protest that was heard from one end of the country to the other, crushed the agitation and reasserted its faith in the Sonship of Christ and His birth from a virgin mother. Again, the political authorities have been repeatedly compelled to yield to the demands of the rank and the file of the Church, both in the pulpit and in the pew, and have appointed professors of positive evangelical views to those theological faculties where the radical type of theology had gained the supremacy. This has happened twice in Bonn, once in Tübingen, once in Marburg, and elsewhere. The critical views of the theological professors do not find permanent lodgment as a rule in the minds and hearts of the ministers, who find that when they are actually to take charge of souls that only positive and old-fashioned doctrines will do any good. The Christians of Germany by their actions are constantly demonstrating the fact that they are

Positive Principles Victorious.

positive in their creed. The Churches of the preachers of the evangelical faith are filled with auditors, while those of the "advanced" men are empty. The people flock there where they will receive substantial spiritual food.

Radical Theology Barren of Good Works.

The practical disruption of the old *Protestanten Verein*, a national union of more and most "liberal" minded professors, pastors, and laymen, which a quarter of a century ago was a power in the Church of Germany, is an eloquent indication of the trend and tendency in the Church at large. It is certain that there are many thousands estranged from the Church, especially in the large cities and under the influence of the Social Democrats; but it is doubtful if the churchless masses in Germany are numerically stronger than they are in some other Protestant countries, such as England and America. The condition of affairs in this respect is better in the Scandinavian lands and in Finland. Germany is at a disadvantage in this regard because this class of people are in that country more demonstrative than elsewhere. But aside from this unruly element, German Protestantism is positive to the core. Luther's translation of the Bible, his Catechism, the magnificent hymns that constitute such a grand treasury of the Church, its ascetic literature, such as Arndt's True Christianity and other noble inheritances from the days of faith and struggle, have a hold on the German heart, and are such powerful agents in its education that the fleeting notions of a passing phase of antichristian philosophy or theology cannot uproot an oak that the Spirit of God planted nearly four centuries ago, and has been faithfully protecting all these years.

And the German Christians have especially in

the last few decades amply proved their faith by their works. Liberalism and rationalism in theological thought always results in barrenness of good works, as is demonstrated clearly by the Unitarians and Universalists of America, and this lesson is only made all the clearer and impressive by the annals of the Church history of all ages and times. In Germany Christian enterprise and work in the line of foreign missions, inner missions, in charitable and philanthropic schemes have expanded wonderfully, and in all cases among the conservative and positive elements in the Churches, the details of which will be given in another part of this little book.

Other Protestant Churches.

In addition to the Lutheran and the Reformed Confessions, and what has historically been developed from these, justly or unjustly, seven other elements of Protestantism are also represented. Most prominent is that noble Missionary Church, the Moravian Brethren, of Gnadenfeld and Herrenhut, as revived by Zinzendorf; yet, as recent developments have again demonstrated, these Christians have been influenced more by the general current of theological and religious life and thought in Germany than they have influenced others. In recent decades several American denominations have evinced great zeal in their propaganda in Germany, especially the Methodists and the Baptists and the United Brethren; but their success, while numerically at least noticeable, has not gone any deeper, and they have practically remained exotic influences, between which and the historic Churches of German Protestantism there can never be any closer relationship or co-operation. As officially reported by the statistics of the Prussian governments, the Protestants, other than the adherents

of the Lutheran, or the Reformed, or the United Churches, are distributed as follows: Moravian Brethren, 4300; Mennonites, 13,951; Baptists, 31,877; Episcopalians, 2496; Methodists and Quakers, 4217; Apostolic Church, or Irvingians, 22,610, or a total of 79,451 dissenters in the old Provinces of Prussia. The total of "other Christians" for the whole Empire was, according to latest reports, 145,540: namely, 95,349 in Prussia; 5786 in Bavaria; 11,519 in Saxony; 6723 in Würtemberg; 3954 in Baden; 7390 in Hessen; 3579 in Alsace-Lorraine.

CHAPTER IV.

THE THEOLOGY OF GERMAN PROTESTANTISM.

In the world of religious thought and in learned theological research the German is a most potent factor and force. This has become so only in the present generation. In these departments the Germans have become the teachers of the world, whose methods and manners find imitation wherever progressive theology has its advocates. In former times it occasionally happened that one or the other of the theological lights of the Fatherland found a constituency and a following in other lands, as was the case with Professor Tholuck, of the University of Halle; but these were exceptional instances. Now German theology as such has become a power in the scholarship and thought of the whole Protestant world. The Germans were among the first to reap the benefit of the cosmopolitanism that characterizes the learned investigations of the times. There never have been such an exchange and interchange of technical research as is the case at present. Science and learning have become international, and the republic of letters is more of a fact now than ever before in the history of learning.

The Influence of German Theology.

Under these circumstances the Germans have been accorded the leadership in the scientific theological field on account chiefly of the principles and methods that prevail here. This primacy is acknowledged almost on all hands, as is best seen from

the fact that the brightest minds of the world flock by the thousands to the German universities, the headquarters of scientific thought, in order there to learn the secrets of success at the feet of acknowledged savants and scholars. The universities of Germany are a power not equaled by the higher institutions of learning in other countries. Of the 33,503 students which were inscribed at the twenty-one German universities in 1899, no fewer than 2284 were from non-German countries. Among these foreigners literally all the cultured nations of Europe, Asia, Africa, and America are represented, and a list of university students in a cosmopolitan institution like that in Berlin reads like the roll-call of the nations of the earth. These 2284 foreigners were distributed as follows: 584 from Russia, 447 from Austria and Hungary, 269 from Switzerland, 149 from England, 69 from Bulgaria, 50 from Holland, 41 from France, 39 from Servia, 37 from Italy, 33 from Turkey, 32 from Roumania, 31 from Sweden and Norway, 24 from Luxemburg, 23 from Greece, 19 from Belgium, 3 from Denmark, 3 from Montenegro, and 3 from Spain. Of the non-European contingent fully 300 were from the United States and Canada, 101 were from Asia, chiefly Japan and China; 21 from Africa, and 5 from Australia. Berlin alone had 655 of these foreigners; Leipzig, 322; Heidelberg, 205; Munich, 196; Halle, 138; Freiburg, 96, this number decreasing to the lowest figure, namely 2, at the Catholic institution at Münster. The total teaching force of these schools was 2493, namely 1066 full professors, 84 honorary professors, 582 assistant professors, and 761 private tutors.

The German Universities.

It is at these schools that the ministry of the German Protestant Churches is educated, and no

applicant can expect an appointment unless he has taken a full university curriculum, followed by two examinations by the officials of the State Churches; and in many cases this theoretical training is supplemented by special practical courses in seminaries established especially for this purpose. During the year 1899 the attendance of theological students at these universities were: Berlin, 324; Bonn, 101; Breslau, 86; Erlangen, 200; Giessen, 67; Göttingen, 143; Greifswalde, 215; Heidelberg, 60; Halle, 365; Jena, 39; Kiel, 45; Königsberg, 76; Leipzig, 301; Marburg, 124; Rostock, 39; Strassburg, 66; Tübingen, 343. At the other universities there are no Protestant theological faculties, but only Catholic, while this Church is not represented in the list given here except at Breslau, Bonn, and Tübingen, where both Churches have their faculties. There are thus seventeen Protestant theological faculties in the country, but only six Catholic, the latter Church, as a rule, preferring to educate the young priests at the diocesan seminaries, conducted under the management of the archbishops and the bishops, and not at the universities, where the professors are appointed by the state, and where the Catholic students come into touch and contact with the Protestant. In many Catholic circles there is a pronounced antagonism to the whole idea of theological education in connection with state universities, and the programme is favored which has been carried out in Italy, namely, to separate entirely the theological faculties from the universities.

Attendance at Universities.

It is at these universities that the theology of Germany, in so far as it has become an international factor in the religious thought of the world, has its headquarters, although university theology

is not the only theology which Germany has produced and does produce, nor is it intrinsically always the best. This learned theology is controlled by the rules of scholarship that prevail in all other departments of German research, and reflect both the strong and the weak sides of the work done in this line. The strong side doubtless consists in the high ideal entertained on the question as to what constitutes a scholar. Not a compilation or a reproduction of old data or position, but only a positive addition to human knowledge or thought, entitles a man to the claim of scholarship in that country that loves to call itself "The land of authors and thinkers." A scholar is expected to deal only with primary sources of knowledge, and not with secondary. He is to be master of the best authorities in his branch and to make a positive addition to human knowledge and evince an independent spirit of research that is not bound by the "isms" of schools or cliques.

The Theology at Universities.

This ideal is high, and, in itself, correct and commendable. But, as is so often the case, here too the greatest weakness lies side by side with the greatest strength. A German theologian is expected to produce new results, and the temptation to do this at all hazards leads to a sensationalism and radicalism that sacrifice soundness and conservatism of judgment to the desire for novelty and newness of theory or hypothesis. It is largely for this reason that Germany is the hot-bed of radical and even rationalistic thought, and the country that has seen the greatest number of "schools" in the theological world and witnessed the greatest variety of ups and downs in learned theology. It is partly, too, on this account that this country is so prolific in theological literature. In general, Germany is

the greatest book-producing country on the globe, publishing each year as many works as England, United States, and France combined. The latest annual report credited Germany with an output of 23,908 volumes (while that of the United States was only 5315), and of these a large proportion were new editions. And the department of theology is well represented in this multitude of volumes, namely 2091, which is more than one-third of the whole literary production of America.

In view of these ideals and these literary canons, it is not surprising that Germany is the favored soil for the growth of a more or less pronounced radical theology. Other factors contribute to make this radicalism even more dangerous. The university men are not appointed by the Church but by the state, and they are, consequently, not answerable to the Church for their teachings. They breathe the free air of the university world and see their highest aim, not in the service of the Church, but in the service of science. They are above everything else scholars, with the tastes and the ambitions of scholars. As a result, it not unfrequently occurs that they call into question in their researches even the fundamentals of faith, and the very foundations of the Church of Jesus. Their contentions are, as a rule, not on this or that particular phase of Christian doctrine, but the debatable ground between the various schools of thought are often such vital problems as the certainty and limitations of our knowledge of divine things, the inspiration of the Scriptures, the character of the original Gospel of Jesus Christ, and similar problems that had been considered as practically settled by the Church for centuries. The higher

German Radical Theology.

criticism of the day, which finds its most pronounced protagonists at the German universities, really involves the problem of the character of the Scriptures, whether they are of divine or of human origin, and the character of the religious development that the Old and also the New Testaments involve and teach, whether this is a purely natural process and development carried on by factors that are operative in human history in general, or whether they are divine and the Bible is a unique production, as are also its contents. This critical school really aims at the introduction of a "religion of the era of Darwin," and the application of the natural development to the theology and the Biblical interpretation of the age.

The Ups and Downs of Radical Theology.

It is this feature of German theological research that has made such rapid progress in the Protestant lands in recent years, and has found so many adherents in England, and America also. If this critical or destructive theology were the only kind that Germany produced, that country would with justice deserve the reputation of being the hot-bed of radical theology, and there would be reasons to renew the warnings of Howard Crosby against the dangers of "Teutolatry." But fortunately German theology has something better to offer than what is now declared to be "scientific" theology, but is only one phase of the ever-changing and kaleidoscopic production of liberalizing theological schools. The history of German religious and theological thought shows what estimate is to be placed on this present form of criticism.

It seems to be the destiny of Germany to produce about once in every generation a new school of destructive thought. The past century be-

gan with the vulgar rationalism, based on the philosophy of Kant, and this was followed by the reign of the Hegelian philosophy, which brought forth the Tübingen school of New Testament critics with Baur at its head; while the last third of the century has been under the supremacy of the Darwinistic evolutionary philosophy, and has found its expression in the Wellhausen school of Old Testament higher critics. The first two radical schools have long since passed away, having no adherents in modern Germany, and the heydey of the third school is manifestly also nearly over and the days of its disintegration at hand. Judged by the lessons of history this phase, too, of destructive German critical thought has seen its best days.

The Benefits to Positive Theology.

In all of these cases, however, the positive and Biblical theology of German Protestantism has profited by these periods of doubt and criticism. If German theological thought is responsible for most of the radical tendencies and schools, it can also claim to have furnished the ablest defense of the fundamentals and essentials of Christianity. The finest scholarship in the world has been called into requisition by the Germans for the purpose of strengthening the position of Christianity, and to a large extent the employment of this scholarship for purposes of defense has been the result of the attacks that had been made upon the Scriptures and Scriptural teachings. It is now about half a century ago since Strauss published his famous, or rather infamous, Life of Christ, in which he reduced the Gospel records of Jesus to myths and unfounded stories. As a result German scholarship went to work and examined anew and with the greatest of acumen the foundations

upon which the account furnished of Christ by the Evangelists rests, and the result has been that the truth of the Gospels is now scientifically and historically entrenched as never before, and this condition of affairs is largely attributed to the revolutionary attacks made by Strauss and others. Again, the Tübingen school of New Testament critics had ventured the theory that the Christianity of the post-apostolic period was the result of a compromise between antagonistic tendencies that prevailed among the Apostles themselves, and that of the Pauline Epistles only four, namely, Romans, two Corinthians, and Galatians, were really the product of the Apostle's pen.

This claim set the German conservative critics to work again to re-examine the original source of our knowledge of the New Testament period and that which followed, with the result that in such works as Zahn's Introduction to the New Testament, a massive work of superlative erudition, the old views which the Church had entertained concerning the New Testament writings have been shown to be correct. Even such a leader of critics as Professor Harnack has come to the conclusion that only one single New Testament book is not genuine, namely, Second Peter, although he does not accept the fourth Gospel and the Pastoral Epistles in the common way. In other words, if German destructive criticism has attacked the Scriptures and their teachings, German constructive criticism and conservative theological thought have also furnished the best scientific and historical demonstration, that on the whole the confidence which the Church has all along had in the written Word has not been misplaced, and that the best and most careful scholarship of the world is not a hurt but a

What Conservative Theology Has Done.

help to the cause of the Church. The vicissitudes of German theological thought in this field have been remarkable. There have been since the days of the Reformation many schools of negative theology, in which the fundamental teachings of Evangelical Protestantism have been attacked, but German scholarship has always in the end supplied the antidote in the shape of a renewed demonstration of the truth of the Church's teachings. It is true that that element or grain of truth which is inherent in nearly all of these negative schools, and the exaggeration and misapplication of which constitutes their stock in trade, has been duly appreciated and appropriated also by the conservative theologians, and as a result even this school of thought never merely reproduces what other generations have taught.

German Modern Lutheran Theology.

Hence, too, the Lutheranism of Germany in the present day is not the exact reproduction of the Lutheranism of the Reformation era and still less of that prevailing during the period of the great dogmaticians. It, too, has shared in the development that the theological world has passed through during the intervening centuries, although it is a disputed question as to the extent to which this modified type of Lutheranism really differs from that of the heroic age, whether in essentials or only in incidentals and accidentals, whether in substance or only in form, and then, too, in how far modern development of Lutheranism is better or worse than that of the sixteenth and seventeenth centuries.

But all this deals only with one part and portion of the theological literature and thought of Germany, namely, with the Bible in the widest sense of the term. It is only this that has been brought

to the attention of non-German readers But German theological literature is vastly richer and greater than the knowledge of it which is current among outsiders would lead one to believe. In every department of theological science, and in every branch and discipline, it has a phenomenally rich abundance of excellent works. The theology of no other Protestant country is so rich in really scholarly productions in every line as is that of Germany, and the bulk of it is devoted and dedicated to the interests of a positive and evangelical type of Christianity. Negative or neological works are not popular among German Christians, least of all among the laity, and only to a certain extent among the clergy. These truths are illustrated by the homiletical literature of modern Germany. No other country publishes such an abundance of excellent sermon books as is done by the land of Luther, and in most cases these collections are marked by positive faith. Although there are so-called "advanced" circles in the Protestant Church of that country, yet a collection of rationalistic sermons is a rare product of the book market of the most prolific literary country on the globe. Of all the departments of literature, probably that of theology is in Germany the most free of objectionable elements, although these excellent qualities are seen not in the defense of historic Lutheranism in all of its phases and forms, but rather in the interests of the general principles of a positive Protestant faith. Modern theological thought and literature in Germany is to a great extent evangelical and positive, but it is not distinctively Lutheran.

Wealth of German Theology.

It is perhaps impossible to classify the different schools of theological thought that prevail in

modern Germany, as the lines of demarcation between them are not always clearly drawn and they overlap each other. The historical type of Lutheranism, which defends the letter of the Confession in every point and particular, finds but little expression in books, the defense of these principles being confined almost entirely to the periodical press. Even in the theological faculties that are usually credited with being Lutheran, especially Rostock and Erlangen, but also Leipzig, the Lutheranism taught is that of a modified form. These theological schools well recognize the fact that there is an impassable chasm between Biblical theological thought and the current philosophy of the hour which has so materially influenced other classes of theologians. The most aggressive school in recent years has been the radical tendency headed by the late Professor Ritschl, of the University of Göttingen, which is really not a dogmatical school at all, but teaches rather a form of ethics, independent of and divorced from the positive doctrinal basis of Christianity. It is generally, and no doubt correctly, charged with being rationalistic in its tendencies, although it claims to be aiming at a revival of the genuine Lutheranism of the great Reformer.

Schools of Theology.

This and other schools of a more liberal type are all, to a greater or less degree, controlled by philosophical systems, and not by an earnest devotion to the Word. The Ritschl school is really only an application of Kant's philosophy to theology, which same system is by Church history charged with being the parent of the old "vulgar rationalism" that flourished in the beginning of the nineteenth century. Indeed this is the general characteristic

Weakness of Advanced Theology.

of these systems, that they do not appeal to the written Word as a last court of appeal, and that their teachings and tenets are not settled by the statement, "It is written;" but it is a philosophy which has been allowed to determine what the Scriptures are to teach and what not. In that way the New Higher Criticism of the Old Testament is at bottom only an application of the Darwinian theory of natural development of the contents of the Scriptures; and for this reason this system, as also all other negative schools with philosophical basis, can really lay no claim to be a scientific product. Its weakness is its subjective character, and this subjectiveness is the rot that has infested German theology outside of those writers that accept the Scriptures as they are and for what they say. Liberal or destructive theology is not proved to be permanently dangerous because it is subjective and unscientific. Only Scriptural theology in the end has permanence, and demonstrates that it is the product of really scientific methods and rules.

CHAPTER V.

THE PROTESTANT VERSUS THE ROMAN CATHOLIC CHURCH IN GERMANY.

Germany the Historic Battlefield Against Rome.

THE historical and actual relations that exist between the Protestant and the Roman Catholic Churches in the land of Luther cannot be paralleled anywhere else on the globe. Germany was the centre and source of the revolt against the spiritual and political subjection to Rome, and Germany has continued to be the chief battlefield between the hosts of the contending communions ever since. This country looks back not only upon a thirty years' war of the sword and fire between Protestants and Catholics, but also upon a battle of spirits, of intellect, of learning, of politics, covering a period of nearly four hundred years. This, too, Catholic writers and leaders clearly understood, and Cardinal Wiseman, of England, has prophesied that "the great apocalyptic contest" between truth and error is to be fought out to the finish "on the sands of Brandenburg." In no other country of the globe can a fairer test be made of the relative merits and demerits, of the comparative activities and labors of the two great Churches, than is done in Germany. In the Latin countries of southern Europe and in South America the overwhelming preponderance of the Roman Catholic elements exclude the possibility of a test and trial between them, and the power of Protestantism in the Scandi-

navian lands causes practically the same results. In Germany Roman Catholicism is at its best, in scholarship, in fruits, in learning, and in public esteem, and here it can contend with Protestantism on practically equal terms and on the same conditions for the mastery of those factors and forces that guide the destinies of nations and individuals, for supremacy in the spiritual and intellectual life, in literature, science and art, in school and education, in economics, and in the social organizations.

Protestant Victories Over Romanism.

The test has been made, and this contest is going on, with the clear result that intrinsically and in principle Protestantism is the superior of Roman Catholicism. It is true that in the days of the Reformation and the counter-Reformation, chiefly through the machinations of the Jesuits, the Roman Catholic Church regained much territory, especially in Bavaria, along the Rhine, and in the German provinces of Austria, which the Reformation has wrested from the dominion of the hierarchy; but these successes were achieved through carnal means and by physical force, and not by moral suasion or inherent spiritual superiority. Ever since the era of brute force in the religious development of Germany has passed, Protestantism has not only held its own against Rome, but has gained steadily and slowly, not only or chiefly numerically, but still more in power and intrinsic superiority. The history of the past few centuries and of the past decades especially has shown that Rome is strong in its organization and in the momentum which the wonderful compactness of the hierarchy, declared by a Protestant writer to be "the most wonderful and successful organization the world has ever seen," has given to its undertakings. But Protestantism is superior in

spiritual and in intellectual strength, and the result for the "apocalyptic battle" is not doubtful for the believer in the principles of positive Protestantism.

In the World of Scholarship.

Whatever may have been the victories of the Catholic Church of the Fatherland in the political and other spheres, some of which have been noteworthy, especially in the Kulturkampf and in the virtual surrender of Bismarck, in the world of scholarship and research, that Church has no results to exhibit that in any way would be a justification of its numerical and political strength in the empire. There can be no doubt that in Biblical research in particular, and also in many other departments of abstract investigation, the Germans lead the world. The presence of 2500 foreign students at the universities of that country during the past semester is a public and international recognition of this pre-eminence. As the Catholic contingent is about one-third and more of the population of the land of Luther, that Church would be expected to furnish at least 35 per cent. of the teaching force at these institutions, which in Germany are the headquarters and fountains of the trends and tendencies controlling scholarship to a degree unknown in France, England, or America.

And yet recent statistics show that of the 2178 professors and teachers who constitute the non-theological faculties of the 21 universities, only 277, or little more than 13 per cent., are adherents of the Roman Catholic Church. Of the 32,331 students who were enrolled, less than 20 per cent. belonged to this Church, while the Protestant contingent was considerably above the percentage which its relative position in the total of the population entitled it to have. The ratio, however, in

the ranks of the teaching force is highly significant. In Germany the universities are state institutions, in no way or manner officially influenced by church interests, except in reference to the theological departments. Admittance to membership in a university faculty is secured solely and alone through scientific competence and scholarly attainments. The most precious possession of the university, cherished as its greatest historic right, is the perfect "Lehrfreiheit" of its teachers. Only recently the faculty in Berlin protested against the removal of the Jewish privat-docent Ahrons by the state, on the ground that he taught a political economy dangerous to society, the university claiming that his doctrines were the results of his special researches.

With such factors controlling university opportunities, it is apparent that the remarkably small proportion of Catholic teachers in the non-theological faculties is an evidence, together with many others, of the relative inferiority of the scholarship of that Church. It is remarkable that not even in Freiburg or Würzburg, which have only Catholic but no Protestant theological faculties, are the Catholic professors in the majority. Munich is the only institution that can in this sense be called a Catholic university, the Catholic teachers numbering 86 and the Protestant 78. In Berlin, out of 345 men, only 19 are Catholics; in Catholic Bonn, only 19 out of 117; Göttingen, only 8 out of 104; Heidelberg, 7 out of 121; Strassburg, 4 out of 119; Tübingen, 7 out of 68.

In other spheres the same leadership of Protestant scholarship appears. In the Old Testament department even the Jews have not produced a single real leader, and in neither Old nor New Testament lines have the Catholic scholars made more

than timid attempts to reconcile their traditional views with some of the sure results of recent investigations. Even such a literary venture as the publication of the magnificent edition of the Greek Fathers of the first four centuries, undertaken on so grand a scale by the Berlin Academy of Sciences, is not, as one would naturally expect, the product of Catholic, but chiefly of Protestant scholarship, the prime mover and worker in this project being the brilliant and indefatigable Harnack, of Berlin. The only prominent literary society of Germany which is purely Catholic is the Görres-Gesellschaft, yet it and its work is in the hands of a select few, who receive as little general recognition by the Church authorities as did Dr. Schell, of Würzburg, whose work, in which he aimed to demonstrate that Catholic teachings are in conformity with the best of modern research, was placed upon the Index.

In Public Life.

Still more noteworthy in this regard is the fact that in the political and educational offices of the state the percentage of Roman Catholics is much smaller than the proportion of that element in the population would give them a right to claim ; yet it has been demonstrated again and again that in the appointment to these offices the Roman Catholics have been favored, but that so few of this class can be appointed because there is so small a number of Roman Catholics by education and training really fitted to occupy such places of trust. These facts have been made so plain and evident that even the protagonists of the cause of that Church have no complaints to make against the civil authorities, and many of them, even high church dignitaries, acknowledge the correctness of the reasons assigned for non-appointment of Roman Catholics,

and at various national congresses of Catholics held in recent years men prominent in the councils of the Church have urged their people to foster higher education, and educate their young men according to modern ideals.

Romish Imitation of Protestant Church Work.

This superiority of Protestantism, however, shows itself in actual Church work as well as in its intellectual life and in learned scholarship. In many cases the Roman Catholics have paid tribute to Protestant methods of doing Church work by the flattery of imitation. This is notably the case in reference to the care of their co-religionists who live in territory in which the adherents of the rival communion predominate, and there is that magnificent activity of the charity of the German Protestant Church known as "Inner Missions." The *Gustavus Adolphus Verein*, of the Protestants, has found its Catholic counterpart and copy in the Bonefacius Verein, which aims to provide for the churchly wants of Catholics in Protestant neighborhoods, and the Inner Mission work of the Protestants has been copied by the *Charitas* movement in the Roman Catholic Church. In none of the great moral or intellectual movements does the Roman Catholic Church really lead, not even in the handling of the social problem, for which her leaders claim so much credit. The real leader in the world of religious thought and work in Germany is the Protestant Church; and, except in the political field, where the organization of that Church has given it such great power through the centrum or Catholic section in the Parliament, the Protestantism of Germany is on the aggressive and Roman Catholicism is on the defensive.

This condition of affairs has brought with it

some natural and necessary consequences. Chief among these is the noteworthy fact that the Protestant Church is gaining from the Roman Catholic Church a great many more converts than the latter is gaining from Protestantism. Accurate statistics in this respect are collected especially by Prussia, and they are very instructive. According to these it appears that in the nine provinces of Prussia, between the years 1890 and 1897, no fewer than 40,577 Roman Catholics came over to the Protestant Church, while during the same interval only 4442 Protestants joined the Catholic Church. This same condition prevails in all of the German states, with the exception of Bavaria, in which in some years the Roman Catholic Church gains on the Protestant, but only slightly. Prominent Protestant writers, like Pieper, in his *Kirschliche Statistik* of the German Church, show in detail on the basis of these figures how Protestantism is slowly gaining numerically also on the Catholic Church. It is remarkable how this tendency and superior power of attraction on the part of the Protestant Church shows itself in every particular. Pastor de la Roi, the leading living authority on the history of Jewish missions, has compiled a table of average annual conversions from the Jewish to the Christian religion. According to this table the annual conversions average 5250 persons, divided as follows as to their Church preferences :

Protestants Gain in Converts.

1. The Protestant Church receives 1450.
2. The Roman Catholic Church receives 1250.
3. The Greek Catholic Church receives 1100.
4. Mixed Jewish and Christian marriages add 1450.

The bulk of the additions through marriages between Jews and Christians accrue to the Prot-

estant Church, so that this communion receives about 80 per cent. more Jewish converts than its relative membership would entitle it to; while the Catholic Church receives 15 per cent. less than its share, and the Greek Catholics 22 per cent. less than its contingent.

Gain by "Mixed Marriages."

Practically the same story is told and emphasized by the statistics of "mixed marriages," *i. e.*, between Protestants and Roman Catholics, and these data make it plain why it is that the Roman Catholic authorities so vigorously oppose these unions. It is apparent at a glance from these reports that, notwithstanding the fact that the Catholic prelates insist upon an antenuptial promise that the issue of such marriages is to be reared in the fold of the Catholic Church, this Church steadily and in large proportion is the loser by these contracts. The last complete statistics of Prussia showed that, in 1895, of the children born of the mixed marriages in the thirteen provinces of Prussia, 332,947 were being reared in the Protestant Church, and only 264,648 in the Roman Catholic. Rather strangely the preponderance of Protestant influence is shown in both the marriages of a Protestant father and a Catholic mother, as also of a Catholic father with a Protestant mother. Of the children resulting from the first kind of marriage, 122,058 were being reared as Catholics, but 155,350 as Protestants; of the latter kind, 142,590 were being reared as Catholics, but 177,597 as Protestants. Pieper shows that the Protestant Church has been making special gains in this regard in this generation as never before. In 1864 the Roman Catholic Church had a plus of 5314 children over and above the half of the children born from mixed marriages, but since that time there has been a

phenomenal change and the Protestant cause has gained 68,300 adherents over its share from this source. This makes an aggregate loss to the Roman Catholic Church in the present generation of about 63,000. Complete data from the other German states on this subject are not available, but as far as they are obtainable they only repeat the story told by the Prussian statistics.

CHAPTER VI.

THE GERMAN PROTESTANT CHURCH AND FOREIGN MISSIONS.

The Germans Not Leaders in Foreign Mission Work.

THE Protestant Church of Germany has not been a leader in the remarkable movement that has made the nineteenth the greatest missionary century since the days of the Apostles. Even now the Germans contribute only one-fifteenth of the sums spent for missions. Yet they have done some excellent work in this propaganda, and in some respects, as in the department of theoretical mission literature, have rendered pioneer and unequaled services to the great cause; but the leadership in this great crusade beyond a doubt belongs to the English-speaking Protestant world, to England and to America, which in their liberality and zeal has demonstrated that Christianity is a power in these lands. The reasons why the Protestant Church of Germany has not done pathfinding duties in this sphere of Christian activity are many, and are chiefly furnished by the history and the development of the Church itself. The modern crusade of mission enterprises was really inaugurated by the Roman Catholics already in the Reformation century, largely for the purpose of making good the losses sustained by the rapid spread of Protestantism. Even if the necessity of the internal development of the Churches had not absorbed the whole time and attention of the Protestant leaders of that time, who certainly

had all they could do in this line, it would have been impossible for either the Protestants of Germany or of any other country at that time to enter into competition with the Roman Catholic Church in this work of gaining the heathen world for Christianity. The commerce and the trade of the world at that time were entirely in the hands of Catholic nations, and the princes and other rulers who were the masters of the means of access to the heathen nations, as also of the means and avenues for reaching these people, who naturally have refused to furnish the means for the establishment of the churches of Protestantism, which they so much hated in their own countries. Historical circumstances made it impossible to establish Protestant missions before the time when Protestant nations had gained the control of the seaways and had established colonies among the heathen people.

Historic Causes.

This change came when Holland and England assumed the rulership of the ocean, which the Portuguese and other Catholic nations could no longer hold. It was at that time that England laid the foundation of that colonial empire which now spans the world, and which that government has at all times been so ready to use for the interests of the Gospel cause. England has indeed permitted Roman Catholics to engage in mission work under its flag, exactly on the same footing as the Protestant Churches, and in this way has granted the former the rights and privileges which Catholic states and rulers would not grant to the representatives of Protestantism. But Protestantism has prospered most under this liberal policy, and has, by virtue of its superior principles, more than regained what it lost because the Catholic Church

was two centuries earlier in the field. Both numerically and in influence Protestant missions have outstripped their Roman Catholic rival.

What Germany Has Done.

It would probably be a mistake to ascribe only to the isolation of Germany, to its lack of political power, to its divisions, politically and ecclesiastically, the fact that the Church of this country did not from the beginning become a missionary Church as did that of England and America. The strength of the Christianity of Germany did not lie so much in its practical life as in the department of thought and scholarship, and the absence of opportunity, which was offered in such abundance to the Christian world of England and America, only strengthened in Germany the natural disinclination to engage in the practical work of the Church. In addition to this, it must be remembered that Germany, in the first decades of this century, was just passing through a period of rationalism, and this type of thought and religion is always barren of good fruits. To this must yet be added the poverty of this country, which, only since its change from an agricultural to a manufacturing nation (1870), has begun to accumulate wealth, as also the fact that, state and Church being united, the people of the German Churches were not accustomed to concern themselves individually about Church affairs, expecting those in authority to take the initiative in all matters of this sort. In this way the historical causes, the condition of the Churches and of the country, as also the training of the people, at least can explain, even if it does not excuse, the fact that Germany has not been a leader in this great crusade to conquer the Gentile world for Christ.

And yet Germany is not without honor even in

the annals of this great Gospel movement. The only Church in Christendom that has a greater constituency in its mission fields than it has in its home congregation is the Moravian Brethren, or the *Unitas Fratrum*, and this is a German church, with headquarters at Herrnhut, in Saxony, whose missionary beginnings go back to the year 1733. If there is any Protestant denomination that is entitled to the claim of being the missionary Church it is this communion. Then, too, the missionary spirit was not dead during this period in Germany, but it could find no way of practically demonstrating its strength and goodwill. Especially was the Pietistic movement in the Halle University, at the head August Hermann Francke, wide-awake to the needs of the hour, and it was through these circles that not only such pioneer missionaries, as Ziegenbalg and Schwartz, was sent to India by the Danish Mission Society, but also Muhlenberg came to America to look after the neglected German Lutherans. But all of these enterprises were more or less spasmodic, the movement was local and not general, and the interests of the Church at large was not aroused in this great cause.

Not to be forgotten, however, is the fact that the German Christians deserve credit for much work that is usually ascribed to the British Society. While there were no, or few, German societies, with meagre means, to send out men to the foreign field, there were scores and scores of men who enlisted in this service under the auspices of English mission societies. Indeed, some of the very best material that the English societies utilized in its fields, especially for literary work, such as the translating of the Scriptures into the language of the natives,

Helping Others in this Work.

was secured from the Germans. The Basel Society, in particular, gave the London Society many excellent workers. An illustration in point is the work done by this Society in Abyssinia. Nearly all the names of the men who, in the middle of the present century, undertook the hard task of regaining for a vital Christianity this old Christian people of Africa, with its petrified creed and its mongrel faith, were Germans. Among them are Gobat, who afterward became the second Anglo-Prussian Bishop of Jerusalem; also Kugler, Isenberg, who prepared an Amharic or modern Abyssinian grammar and dictionary; Dr. Krapf, as also Flad, Bender, Mayer, Kienzler, Müller, Stein, and others. This state of affairs prevailed also in other mission fields, especially in parts of India, so that while England furnished the management and the means, the Germans furnished at least a goodly number of the men, and especially of scholarly men.

Progress by Germans.

That Germany has changed in this regard in recent decades, and, instead of rendering merely handmaid services to others, has become an independent factor and force in the mission world, is purely the outcome of the Evangelical spirit of the Protestant Church, although there can be no doubt that the example of the activity of the English and American Churches had something to do with this change. Yet foreign mission work in Germany, as indeed all Christian work outside of that which pertains exclusively to the immediate wants of the congregations, must be and is entirely voluntary on the part of the Protestant clergy and laity. No State Church and no State Church authorities, as such, have done anything to inaugurate or encourage such a movement. It does not fall to the

province of State Church government. There is, therefore, no mission or any other extra-congregational Church work carried on by the government or by the State Churches. In America Synods and Conferences, and in England the Established Church or the various organizations of the Non-conformists, are, as a rule, the real founders and maintainers of the various mission enterprises, although privately organized societies are also active in the work. In Germany this entire work is done by privately organized associations, which have been called into existence solely by the zeal and the energy of those whose hearts prompt them to labor for the extension of Christ's kingdom. Foreign mission work by the German Protestants is accordingly purely a work of faith, and it is this fact that has controlled the organization of the various societies. These have not been formed along national or State Church lines, but, disregarding these limits, they are composed of men from all the parts of the Empire who have agreed to conduct mission work on a certain doctrinal basis and in accordance with certain mission principles.

German Mission Societies.

The difference accordingly between the various associations are those of doctrine and dogma chiefly. For example, the Hermannsburg Society is distinctively Lutheran, as is also that of Leipzig and Neudetteslau, and the Free Church of Hanover, although not all are equally pronounced in their denominational bias. Again, the various societies that find their chief constituency in Prussia, with their headquarters in Berlin, represent various schools, differing more or less from each other within the Union Church of Prussia. Again, the Basel Society, which, while its institutions are

situated in Switzerland, is really a German association, ignores the differences between the Lutheran and Reformed Churches, and basis its work on a broad Evangelical foundation. Again, certain societies are the organizations that have been collected around some prominent mission worker, as is the case with the Gossner Society, while some other associations aim at a particular kind of work in the foreign field, as the Women's Society for the Christian Education of Women in the East, or purposely confine their activity to special fields of labor, as the Jerusalem Society of Berlin. In this way local and other causes have contributed to the division of the foreign mission work in Germany into many countries, not a few of which are small and their work very limited. This same spirit of division and subdivision along the line of theoretical differences, which has been so potent a factor in the historical and ecclesiastical development of Germany in general, has also been in evidence in the foreign mission work of the Churches. Then, too, the Germans have not yet appreciated the old truth that in unity there is strength.

German Mission Literature.

While it is not in the practical field that the Germans have shown any superiority or leadership in the department of foreign missions, they certainly have done so in the field of mission literature. Indeed they have created a science of mission, in so far as such a discipline exists at all. The leading living authority in this line is Professor G. Warneck, of the University of Halle, who occupies the only chair in Christendom that is devoted exclusively and alone to the study of missions. His three-volume work on *Missions Lehre* is the only scientific exposition of missions in existence, while

the *Alegemeine Missions-Zeitschrift*, edited for more than twenty-five years by the same specialist, is the chief organ in the world for the discussions of the theoretical problems of missions. The range of these discussions is chiefly Biblical, the purpose being to determine what the Apostolic precept and example teach with reference to the proper manner and methods, ideals and aims of mission undertakings. As a consequence, German mission methods are Evangelical and Biblical, and not under the influence of a well-meant but unwarranted enthusiasm. No German worker in missions would ever be moved by the cry of "Evangelization of the world in the present generation," he being content to seek out what the Lord's ways are in the matter and then to do it in the Lord's way as best he knows, leaving all the results and the success or failure to God. German mission work is conservative, but pronouncedly Biblical in ideals and methods.

In accordance with this position the German school is systematically at work in trying to awaken the interest and the co-operation of the Church members in the cause, especially by regular *Missionsstunden*. These "mission hours" are lectures or sermons in which especially the Biblical ideas and teachings concerning the outspread of the kingdom of God among men are discussed, while in many cases these discourses are devoted to reports and accounts from the mission field, given not as mere matters of fact, but as illustrations and examples of Scriptural mission ideals. A classical collection of such mission studies, which have proved to be great educational helps to the German Churches, has been published by Warneck and Grundemann.

Bird's-eye View of German Mission Work.

An excellent idea of the present status of the twenty-three mission societies formed in connection with the German Protestant Church can be gained from the following report, giving the data at the close of the nineteenth century. It appeared originally in Warneck's *Zeitschrift* for January, 1901, from the pen of Pastor Döhler. The leading particulars are the following :

Name of Society and Mission Fields.	Date when Founded.	Principal Stations.	Baptized Members.	European Missionaries.	Native Helpers.	Expenses (Marks).
1. Moravian Brethren (Labrador, Alaska, North American Indians, West Indies, Central America, Cape Colony, German East Africa, Australia, Central Asia)....	1732	131	91,283	194	1104	621,492
2. Basel Society (Southern India, China, Gold Coast, Cameroons).	1815	56	40,765	189	588	1,317,511
3. Berlin Mission Society [Berlin I.] (South Africa, China, German East Africa).....	1823	74	37,293	101	559	591,049
4. Rhenish Mission Society (German Southwest Africa, Cape Colony, China, Dutch East India)..	1828	91	77,819	130	955	752,803
5. North German Society of Bremen (Slave Coast, Toga).....	1836	4	2,407	14	20	144,000
6. Gossner Mission Society [Berlin II.] (North India).....	1836	20	43,348	41	285	239,597
7. Leipzig Mission Society (South India, German East Africa, English East Africa).....	1836	45	18,538	47	264	534,428
8. Woman's Society for Christian Education of Women in the Orient (North India).....	1842	1	.....	....	....	26,089
9. Hermannsburg Society (South Africa, East India).....	1849	55	50,163	62	303	365,569
10. Berlin Woman's Society for China (Hong-Kong)	1850	1	.....	1	....	17,526
11. Jerusalem Society (Jerusalem and neighborhood).....	1852	6	370	4	5	119,438
12. Schleswig-Holstein Society (East India)	1877	7	1103	12	16	115,709
13. Neukirchener Society (Java, Africa).....	1881	10	992	17	26	83,637
14. General Protestant Society (Japan, China).....	1884	3	112	7	7	89,955
15. Evangelical Society for East Africa [Berlin III.] (East Africa)	1886	8	343	20	20	242,659

Name of Society and Mission Fields.	Date when Founded.	Principal Stations.	Baptized Members.	European Missionaries.	Native Helpers.	Expenses (Marks).
16. Neudetteslau Society (New Guinea and Queensland)	1886	5	14	12	....	78,629
17. Barmen Society for China	1889	7	62	9	17	21,737
18. German Society for the Blind in China	1890	1	.....	1	....	3,358
19. Mission Society of German Baptists of Berlin (Cameroons)	1898	13	2,142	5	50	51,204
20. Mission of Hanoverian Free Church (South Africa)	1892	9	2,730	9	12	25,128
21. Pilger Mission of Basel Society in China	1895	3	.....	5	....	7,762
22. German China Inland Mission of Hamburg	1898	1	9	1	....	.....
23. Sudar Pioneer Mission of Eisenach	1900	1	.....	....	1	.....
Total	....	551	369,493	880	4205	5,449,276

CHAPTER VII.

INNER MISSION WORK OF THE GERMAN PROTESTANT CHURCH.

The idea that the German Christians are a set of dreamers, interested, indeed, in the discussion of abstract philosophical and theological problems and perplexities, but with little or no appreciation of the serious practical questions that confront Christianity and the Church, and accordingly with little interest in the solution of these matters, was never a correct estimate of the Church in the land of Luther, and is least of all true of the Church of the present day. There has been a remarkable change in recent decades in the whole trend and tendency of German life, and the Germans have become intensely practical. The change from a predominantly agricultural people, with no vision beyond the horizon of their own fields and Fatherland, to a manufacturing nation, contending for the commercial mastery of the world with such countries as Great Britain and the United States, has been reflected, too, in the spiritual and intellectual life of the German nation. The sharp attacks that have been made on the classical tongues and the humanistic gymnasium or college as the basis of a technical education and the phenomenal development of the technological schools and the natural sciences is an indication that the estimate put upon old educational values has been changed.

Indeed, the conservatives are lamenting the loss of old ideals in the intellectual and spiritual life of Germany. The Church, too, has taken part in this change of front, although it is an open question just to what extent this development of the practical energies of the Church has been called forth by the general change of ideas and ideals of the nation at large.

In no sphere have the German Christians in recent years shown it more that they are not only a set of thinkers and scholars, but also a band of earnest workers, than in that phenomenally varied field of labor commonly called "Inner Missions." It is a species of Christian work which in some of its features can be duplicated among the Christians of other lands, but in its aggregate and details is found only in Germany, where it has been developed under historical conditions, and as a result of the needs of the hour, as these were produced by the character and workings of the State Churches. He who wishes to study German Protestant Christianity at work must learn its activity in this sphere of labor.

The Protestant Church of Germany has only recently celebrated the semi-centennial of the inauguration of this many-sided and extensive activity of Christian love, named "Inner Missions." It is fifty years since Wichern, of the Rauhe Haus, in Hamburg, recognized by all hands as the "Father of Inner Missions," at the great Church Convention at Wittenberg, from Luther's pulpit, sent out his herald's cry that "Saving love must become for the Church the great instrument through which to give proof of her faith." Some months later he published his "Appeal to the German Nation," and through these measures, and his unbounded enthusiasm, was begun and

organized a work of love for the neglected and lost that in magnitude and systematic operation cannot be paralleled anywhere.

"Inner Missions" is not the same as "home missions." It includes this latter, but embraces vastly more. It is a work that aims in the name of Christian love to take care of the maimed, the halt, and the blind, physically, mentally, and spiritually, and thus to make Christianity and Christian principles the controlling factor and force in the care of those who cannot or will not care for themselves. Not as though the German state had neglected to take care of its work, but Inner Missions aim to do all this from the standpoint of positive and evangelical Christianity, and not as a matter of secular concern. It purposes not to antagonize or undo what the civil authorities may have done for the unfortunates and the violators of public order, but rather to supplement this work and to enlarge it in such a way that permanent good results may be achieved, and that the progress of evil and misfortune through the establishment of Christian convictions may be hemmed in and prevented. In Germany, officially, everybody is born into the Church, and it is comparatively rare that people claim to be neither Protestant, Catholic, nor Jew. But countless thousands of these nominal adherents are in reality estranged from Christianity, and the Church having a claim upon them aims, through its Inner Mission work, not only to win them for active Church membership, as, *e. g.*, is done through the great city mission societies in Berlin and elsewhere, through the sermon distribution, which disposes of fully 220,000 evangelical sermons every week among those who cannot attend divine service, but especially by active Christian

work to regain the unfortunate lost, and thus to make Christianity the leading power in the life of the nation. This is the ideal which it is aimed to realize.

Inner Missions did not start out from, nor does it as yet possess, a fixed programme of its spheres of operation and its various works. It made use of whatever beginnings it found, as was the case in regard to the institution of deaconesses, and added to its fields whenever opportunity presented itself, doing whatever it could wherever the needs of the hour called for its endeavors and wherever the Lord opened a door. Its operations have no connection whatever with the State Churches or with the officials of the State Churches. It is entirely a voluntary organization, the membership of the various branches and departments consisting of those whose love for the work has prompted them to offer their hand and their heart and means for the thorough Christianization of the masses. In all kinds and phases of Gospel work, other than providing for the immediate Church wants of the people, the German Church authorities do nothing, leaving it to the promptings of Christian charity to engage in mission work, both foreign and home and otherwise. In judging of the credit to be given to the German Churches for their activity this feature should not be lost sight of, that all things there are the result of volunteer promptings of Christian conviction. Inner Mission work is thoroughly organized, territorially and otherwise, the head management being in the hands of a central committee, at the head of which is always found some prominent Protestant leader, either clerical or lay. Wichern himself held for a number of years this office. The present incumbent is a layman, namely, Councilor

R. Goebel, the head of the Imperial Insurance Department of the German Government. Congresses or conventions are regularly held, at which the leading theologians and churchmen are present. The famous court preacher, Stöcker, has long since been a power in these assemblies, and among the participants are generally the chief conservative theological teachers of a number of the universities. Regular courses of instruction are given in the various branches for those who want to devote their life to this task, these courses having last year been given in Berlin, Breslau, and Stettin. There exists already a pension fund for those who have grown old and poor in the service.

Some idea of the progress during these fifty years can be gained from the summary published by Pastor R. Schneider, in the "Theologisches Jahrbuch" for 1899, where (page 327) he says:

> What a work has been done and how it has developed! In 1848 there were 200 deaconesses in connection with the German Churches, and now there are 16,000; then there were 48 *Rettungshauser*, now there are 343; then scarcely any young men's associations, now there are 1700, with a membership of 85,000; then no *Herbergen*, now there are 460; then no city missionary, now 50 in Berlin alone; then no Christian press for the people, now 1,500,000 copies of religious papers issued every Lord's day, etc.

Perhaps the best way of giving an intelligent idea of the vast interests which are included in the work of Inner Missions is to pass in review, in outline form, the leading departments included in this class of Christian activities.

1. *The Deaconess Cause.*—To Germany belongs the distinction of having revived and developed to great usefulness the Apostolic office of the deacon-

ess. From small beginnings made by Pastor Fliedner, in Kaiserswerth, on the Rhine, the deaconess work has spread all over the world, and has become firmly established in all Protestant countries. The charity and educational work of these sisters, especially their wonderful skill as nurses, have won for them the friendship and good-will of the world, and has led to an imitation of the German models in this work by Christians everywhere. The evangelical principles upon which the order has been established, which do not include any of the anti-biblical ideas and rules that control the nuns and their order in the Roman Catholic Church, have only strengthened their hold on the affections of the Protestant Churches. Their exceptionally good training in the motherhouses, their entire devotion to their work, their usefulness in assisting the pastors and the people in looking after the sick and the needy of the fold, as well as other characteristics, have made the deaconess order a permanent institution of the Protestant Church. According to the latest report accessible, the German Church alone has 13,000 deaconesses. Of these, nearly 11,000 belong to the associations connected with the Kaiserswerth Union of Motherhouses, while the others are in union with homes that are independent. The German Church reports the bulk of the deaconesses of the world, for the total number is about 16,000, so that only 3000 are found in the Protestant Churches of other countries. The phenomenal popularity and growth of this cause throughout the Protestant world can be seen from the fact that within the last ten years it has increased over 87 per cent. Of this growth, the following list will give a clear idea :

Year.	Number of Motherhouses.	Sisters.	Fields of Labor.
1864	30	1,592	368
1868	40	2,106	529
1872	48	2,657	648
1875	50	3,239	866
1878	51	3,901	1093
1881	53	4,748	1436
1884	54	5,653	1724
1888	57	5,729	2263
1891	63	7,129	2663
1894	68	10,412	3641
1898	80	13,309	4745

The growth of the Kaiserswerth Union of Motherhouses and their work can be seen from the fact that in 1894 it had 10,412 sisters in 3641 fields of work, while in 1898 it had 13,309 sisters in 4745 fields of labor.

These deaconesses are by no means all employed in Germany. In fact, the majority are not found in the Fatherland, but have been generously sent to all corners of the globe whenever their services in these two leading spheres of teaching and nursing have been called for. In every Christian country of the globe, in the East and the West, in the North and in the South, the German deaconess is found doing her labor of love for sweet charity's sake. The first deaconesses that were brought to America were secured nearly fifty years ago by Dr. W. Passavant for his hospital in Pittsburg, Pa. The order is sure to grow, as it is excellently organized and established on evangelical principles. This whole department of Christian activity is probably the most international and cosmopolitan in existence. Of the eighty Motherhouses in connection with Kaiserswerth, twenty-nine are in other countries than Germany,

and these report 2764 sisters. Of these Mother-houses thirty-four are in connection with the Order of St. John, and are prepared to render hospital services in times of war. Indeed, by a special arrangement made with the Deaconess Mother-houses, over 1500 deaconesses could be at once called into service in case Germany should become involved in a war.

Side by side with the deaconess order is also that of the male deacons, the object being that those who enter the ranks of this union are to render such services of love and charity which women, on account of their sex and natural physical weakness, are not able to render. The first of these homes for deacons was established in Hamburg in 1842, and now there are fourteen of this kind in the Fatherland, total number of brothers being 1829. Their main work is to act in the capacity of male nurses, wherever these are in demand, in asylums for the insane, the epileptics, etc., etc. This department of work is developing only slowly.

2. *City Mission Work.*—Within the last twenty-five or thirty years city missions have become for the Church of Germany a practical problem of the first magnitude. The growth of the cities within this period has been marvelous. In fact, the percentage of increase in these centres of population has been greater in the Fatherland than it has been in the United States. The causes of this growth are chiefly to be found in the economic transformation of the German people since the close of the Franco-Prussian War of 1870. The people flocked to the great industrial and manufacturing cities, as these increased the opportunities for remunerative work far beyond the possibilities afforded by the country. In this way Berlin, which a generation

ago was little more than an overgrown village, is now a metropolitan capital city of nearly two million, and other centres, such as Hamburg, Leipzig, Munich, and many others, grew at the same rates of increase.

To provide for the spiritual wants of these hosts that flocked to the cities, and who thereby had severed their old Church ties without as a rule themselves seeking for new ones, especially as materialistic interests and financial success were in nearly all cases the motives for this change of abode, became a problem great enough to vex and perplex the best of organizers. Certainly normally it would have been the duty of the State Churches to provide at least Church homes and ministers for these new additions to the cities, and something indeed was done in this direction by the authorities, but naturally not enough. As a result, the city parishes, to whom these people naturally belonged, grew to immense proportions, and in Berlin, for instance, there were parishes that included from 75,000 to 125,000 souls in charge of only three or four pastors. Naturally the seating capacities of the Churches were glaringly insufficient for the population, so that people could not be accommodated in the Churches even had they so desired. Still more dangerous for the spiritual condition of these new-comers was the fact that they to a great extent came under the influence of the anti-Christian elements, especially the Social Democrats. When early in the seventies the law that compelled people to baptize their children was annulled, and it was officially reported that there were ten thousand unbaptized children in that city, a Social Democratic paper expressed its joy in these words: "Hurrah, for the first ten thousand heathen in Berlin!"

Earnest Christian men could not keep silent to such a challenge. Under the leadership of Pastor Ad. Stöcker, now an ex-court preacher, and a born agitator and organizer, and a man of positive Christian convictions, the work of saving the neglected souls of the Berlin populace was undertaken by the City Mission Society, which he organized, in connection with which the City Church Building Society did its splendid work of erecting in Berlin enough of new Churches to accommodate the people. This Society was splendidly organized and managed, and, under the auspices of the German Emperor and Empress, the later of whom became the Patroness of the Society, which position she still holds, and both of whom contributed most liberally to its support, it has succeeded in erecting fifty-one new Churches, a number of which are fine specimens of architectural art. The whole sum expended was over twenty-four million marks, and the money came chiefly from private friends of the movement, although the Berlin Synod and some other official bodies made donations.

But this alone could not do the work intended. The masses themselves had to be won again for the Church into which they were born, but which they had deserted. The City Mission Society accordingly went to work to seek out the people and to win them for an active Christianity. The most popular phase of this work was the sermon distribution scheme, which years ago had a small beginning, but had now reached immense proportions, these sermons being distributed not only in Berlin and other German cities, but they are sent all over the world wherever there are Germans who are not in active connection with the Church. The object of this distribution is to put a sermon,

together with a selection from the Scriptures, a hymn, and a short prayer, into the hand of each one of the tens of thousands of men in the cities who, on account of their work and the demands of the Continental Sunday, cannot attend the public services. Among the classes profited by this propaganda are the street car men, the cab drivers, the waiters in hotels and restaurants, and many others. The movement proved to be eminently successful, and the sermons, which are not given away as a rule, but sold for a pfennig a piece, are generally gladly bought. In the work of distribution, which is entirely voluntary and without remuneration, active Christian workers from all the walks of life take part. The nobleman and the workingman, the scholar and the common man, both men and women, on Sunday morning devote one or more hours of their time to carrying these sermons to those who can make use of them. The sermons themselves are as a rule of the positive evangelical type, taken from the old and from the modern preachers of Germany. Not rarely are sermons from Luther found in this collection.

But more than this was necessary. It was imperative that those who had been estranged from the Church should be visited in their homes and efforts be made to bring them back to active connection with the Church.

The Berlin City Mission Society alone employs five pastors as inspectors and ten candidates of theology, forty-seven other city mission men, and eleven women. They work in connection with and under the direction of the pastors of the parishes, some of which still embrace from 15,000 to 30,000 souls. The means employed is pastoral visitation from house to house, distribution of good Christian literature, public services for adults and

for children, Bible hours, and religious meetings of various kinds. Special attention is paid to young girls who may be in danger in their new surroundings, to former convicts, and the like. The Berlin missionaries reported that in a recent year they had relieved 8000 persons who were in need of bread, had persuaded several hundred couples who were living together without being married to enter upon this estate, and induced hundreds to have their children baptized. Among the most discouraging work they had to do was to deal with those who were given to a life of prostitution; yet it was reported that twenty-five per cent. of these had been regained for morality and a Christian life. Children as young as eleven years were found to have sinned in this respect. A branch society is the association called "*Dienst an Arbeitsloren*," which seeks especially to help those who are out of work. They provide meals for the needy, and seek to gain employment for them. Their meetings on thirty-two Sundays during 1899 were attended by 23,333 visitors, and not a few in danger of being lost were restored to their friends.

The city mission work is not by any means confined to Berlin. In fact, it was not even first begun in the capital city, the first having been established by Wichern, the father of Inner Missions, in Hamburg, in 1848. At present no fewer than 71 German cities are thoroughly organized in this respect, and in this service 225 missionaries are employed, of whom 41 are regularly ordained pastors; and in addition 57 women workers and 158 volunteers. Naturally in Berlin the work has assumed the largest proportions. Its annual income is 180,000 marks, and its workers average 80,000 house visits a year. Its work has been an

inestimable benefit to the Protestant Church of Germany.

3. *Workingmen's Colonies.*—There was recently assembled in the city of Berlin a congress consisting of representatives of the thirty-two workingmen's colonies, which have been established throughout the Empire and which have been doing an inestimable good in the solution of the social problem in general and of the tramp perplexity in particular. These colonies consist of farms and factories, in which the unemployed can find opportunity for work, a temporary home under Christian influences, and the chance to retrieve a lost manhood and respectable standing in society. They are a kind of Keely institute for tramps, voluntary and involuntary, who are anxious to reform. The whole movement, inaugurated on a somewhat small scale by Pastor von Bodelschwingh, at Bielefeld, is essentially a specimen of the charity activity of the Church of Germany, although in recent years the political authorities have also aided in the worthy project. The soul and leader of the whole movement is still the indefatigable Pastor von Bodelschwingh, and at Bielefeld he has a combination of institutions that operate on a grand scale, and the Williamsdorf colony, at that place, has an income of more than a million marks, and is the largest establishment of its kind in the country. From the reports of this institution and of the Berlin Convention we reproduce the following data, indicative of the spirit and tendency of these unique establishments of practical Christian charity :

The Williamsdorf institution, before it had been established a year, had more than two hundred colonists, and now the number often goes above a thousand. The colonists are composed of

all classes and conditions of unfortunates. It is a mistake to think that they are recruited only of the low and lost of the nations. There are men here who have been in the army, who have graduated in the colleges and even the universities, officials of state, such as postmasters and the like; one was a former officer with the iron cross; another had been a wealthy landowner at one time; another had been a superintendent of coal mines; another had been a successful physician. Here are found teachers and pupils, clerks, writers, and almost all conditions and stations in life represented by men who have fallen from the higher ranks. Half of the colonists have at times been in contact with the police and one-fifth were former convicts.

As soon as these men apply for admittance, they are given a bath and a suit of clothes. In most cases the old clothes are burned; or, if still in a respectable condition, are fumigated and laid aside, to be restored to the owner when he leaves the colony, which he can do at any time, there being no compulsion in the matter nor limit of time, the only object being the reformation of the unfortunates. The colonist will pay for his suit out of the first money which he earns. At once he is assigned to some work, and, as at Williamsdorf, practically all trades are represented, and farming and gardening are done on an extensive scale. There is always opportunity for work for all who come. The suits worn, however, have nothing of the nature of a uniform, so that the colonists cannot be recognized by their outward appearance. The first two weeks the colonists do not receive any wages, but after that they receive 20 pfennigs a day, which is gradually increased, until by the end of the first month it is doubled. In the

course of time the wages reach the sum received by others engaged in the same kind of work. This money is, however, not paid out to the colonists, but credited to them, and given them when they leave the colony. It is, however, not generally paid to them directly; but, since arrangements are generally made for work by the authorities before a colonist leaves, the money is sent to the employer who has engaged the men. In case of necessity a railroad ticket is given them; or, if the journey is made on foot, arrangement for food and shelter is made along the way, which arrangement is a part of the fixed policy of the colonies. In general, as little money as possible is given directly into the hands of the departing colonist, in order that the saloons and other places of evil may not tempt him again to fall. Experience has shown that the great majority of colonists are thankful for these arrangements, and gladly submit to them.

During the time they are in the colony each and every man who is able must work, beginning early in the morning. Strict discipline prevails throughout, but tempered with Christian kindness and charity. No punishment is inflicted, except dismissal from the colony, in the case of those who will not submit. These cases are rare, as the applicants are generally men who are really anxious to reform, and in many cases only lack the will or are victims of surroundings.

These workingmen's colonies, according to the latest reports, harbored last year more than thirty-two thousand men, and have been great agencies for good. Until recently such institutions existed only for men, but lately an establishment of the kind was also opened for women. They are not altogether self-supporting, but the deficit is

easily made up by contributions from the Churches and private individuals throughout the country. They are on all hands recognized as noble monuments of practical Christian charity. The Catholics, in imitation of the Protestant precedent, have established four such colonies.

The genius and leader of this department of Inner Missions is Pastor von Bodelschwingh, whose motto is, "The need is never greater than the helper," and who has collected from charitable people the 8,100,000 marks which his 105,000 colonists have cost him, in addition to what they themselves have earned. None of these establishments have any endowment.

4. *Spread of Christian Literature.*—Germany is the greatest book-producing country of the world, its annual output fast approaching the 25,000 line. Of this literature, a marked portion is distinctly Christian and Protestant. Quite naturally, a large percentage is also anti-Christian. The Central Committee of the Inner Mission work has also organized a thorough crusade against the influence of nefarious publications, and has made the spread of Christian literature a matter of great prominence. Naturally the chief attention in this regard is paid to the Book of books, the Scriptures. The various Bible Societies of Germany, of which there are nine chief and a number of subordinate ones, with a total output of nearly 500,000 Bibles per year, are naturally not under the management of the Inner Mission people, but antedate the organization of this work. The oldest and most influential of them, the Canstein Bible Society of Halle, which has managed the preparation and the publication of the Revised Luther Bible, dates from the days of August Hermann Francke. But the Inner Mission workers make

excellent use of the publications of these societies for their propaganda, as they also do of the seven great Tract Societies, four of which since their establishment have issued ninety million of tracts. The work of distributing these Bibles, Testaments, tracts, etc., is thoroughly organized in every rank of life. The weekly edition of Stöcker's "Penny Sermons" is now 220,000 copies. On certain special Church days the edition is simply enormous. Thus on the "Todenfest," the last Sunday of the Church year, in which the memory of those who have departed during the year are recalled in all of the Churches and the graves are visited, no fewer than 550,000 copies were sold in 1899. The periodical press is well utilized for Christian purposes, as an antidote against the indifferent or anti-Christian periodicals that crowd the markets. The German Christians have understood how to make excellent use of the periodical and newspaper press. There are over 200 papers published in Germany which are pronouncedly and avowedly Christian, and these have a combined circulation of over three million. Rather remarkably the Christians have solved the Sunday-paper problem by practically monopolizing that day for their own purposes. There are nearly two hundred Christian papers published late on Saturday night in Germany, and scattered in millions of copies among the people on the Lord's day. Some of these Christian papers have enormous circulations. The "Nachbar" issues an edition of 150,000; the Berlin Sonntagsblatt one of 120,000; the paper called "Für Alle," an edition of 172,000; the Stuttgart Sunday paper of 100,000.

Nearly the entire almanac literature of Germany is in the hands of Christians. Statistics tell us

that no fewer than 64 Christian year books are published in that country, which circulation is more than two million copies. No fewer than 322 religious organizations, such as Synods, large and small, conferences, etc., have special colporteurs employed in the spread of Christian literature. In 9358 different places libraries have been established under Christian auspices, of which 3569 were founded by Christian ministers, and 2439 school libraries have been established for a similar purpose. Thus there are 56 Christian publication concerns, maintained by various organizations, and all working in the interest of Christian literature. Indeed, in this department the Inner Mission men have been doing magnificent work, and it is one of the most beneficial of the many branches of this great charity. The largest among these special associations is the Berlin "*Christliche Zeitschriften Verein*," which provides Christian books and periodicals to hospitals, prisons, barracks, factories, etc., etc., at an annual outlay of 40,000 marks. Its branches extend all over the Empire, and its volunteer contributors and helpers number more than ten thousand. Under its auspices are published twenty separate papers in various cities, and these, together with the papers to which it furnishes printing matter, circulate 704,000 copies. The tendency of this association is patriotic as well as Christian, aiming to serve both the Lord and the Emperor. One branch of this propaganda has been found to be especially useful, namely, to supply the secular press with reliable news concerning the Church and her doings. This department sends such data to no fewer than 1091 different papers and periodicals, and of these 130 print special Sunday selections

and 318 fiction, and 855 are regularly supplied with suitable articles on the great festivals of the Church as these come around.

5. *Fight against Alcoholism.*—The temperance movement has assumed great proportions in Germany in recent years, although total abstinence is not considered as the only cure for this evil by the masses who work for improvement in this line. Of the various societies that are engaged in this crusade, only one, the Good Templer order, avowedly advocates entire abstinence. This is, however, not a religious order; has a membership of 4000 in forty lodges, and seems to be most strongly represented among the school teachers. The official programme of this branch of the Inner Mission work states that its purposes are: The introduction of non-alcoholic drinks, establishment of restaurants without intoxicants, establishment of coffee houses, care of those who are trying to fight the demon, and in other purely practical ways to counteract the great evil. The number, however, of separate societies that advocate total abstinence is increasing, especially among the teachers and the physicians. The "German Society to Combat the Abuse of Spirituous Drinks" is the most notable of the larger associations, and enjoys the co-operation of hundreds of Inner Mission workers. Its membership now is about 12,000, and these are organized into 36 larger and 109 branch societies. Their organ, the *Mässigkeitsblätter*, has an annual circulation of nearly 100,000 copies, and the more popular *Blätter zum Westergeben*, of 125,000 copies. This organization, too, keeps editors supplied with news of the work, having regular connections with 650 papers. It aims to exert special influence on the magistrates and others in the higher positions of

life. Their representatives deliver lectures in penitentiaries, prisons, and other places, where the information they give is badly needed. Efforts are made to influence legislation in favor of the anti-alcoholic movement.

The "Blue Cross" Society is more pronounced in its religious character and tendencies, and its membership throughout the Fatherland is fully 9000, while it is 13,000 in Switzerland, where the movement originated. It aims to reform the drunkard through the Gospel and Christian teachings, and in its twenty years of activity has done excellent work.

The result of this propaganda is apparent on all sides. There has actually been a decrease in the use of alcoholic drinks in Germany in recent years, the decrease being from 4.7 litres per head annually to 4.2 per head. Even as it was, Protestant Germany had not the worst record in this respect, but in Catholic Belgium the average was, and still is, 12 litres for each man, woman, and child in the country. In 1888, out of each 100 cases brought to the hospitals of Germany, 2.7 per cent. was attributable to alcoholism; now only 1.3 per cent. is to the credit, or discredit, of this cause. The whole subject of temperance has come into the forefront in recent years to a remarkable degree, and Church influences and societies, and public assemblies of various kinds, are discussing the matter, and that not only in Church circles, but also in society in general, in the lecture rooms of the universities, etc. Only recently the leading professors of the University of Bonn issued a joint appeal to university circles to aid in counteracting the evil, which is so harmful to the students. A prominent German Church writer recently said: "It is become a part of good

society manners, in some places, to be a total abstainer." A noteworthy indication of the inroads which the propaganda is making in the alcohol business is the singular appeal which the Berlin dealers made in this matter to the Berlin General Synod, in which they asked for the influence of that body against the temperance crusade, on the ground that they represented a business that supplied young men, who had no family ties, with a home, and in that way kept them from becoming moral wrecks, and that they accordingly cultivated "an inner Christian religious spirit." Pastor Schneider, in his *Theologisches Jahrbuch*, says: "Temperance reform is no longer a timid and ridiculed movement in Germany. It is advancing with flying banners, although it has not yet secured its triumph. But the new generation will and must surpass the present in this great field."

6. *Fight against Public Immorality.*—The combat with prostitution and public immorality in general has also assumed notable proportions in Germany under the direction of the Inner Mission organizations. The social evil had spread terribly, and in Berlin alone no less than 50,000 women were plying their trade, and had infected 150,000 men. The work is carried on under the direction of the "General Conference of German Morality Societies," which has been in existence a dozen years, and is represented in local societies all over the country. Its chief aim is to protect women from falling into this great social sin, and, in case they have already fallen, to reform them by the aid of Gospel methods. It is distinctly a Christian and Protestant enterprise, as is all of Inner Mission work. In order to redeem those that are lost in this respect, Magdalena homes have been established all over the country, and in these

those women who are anxious to reform have a home and receive Christian treatment, until they are considered strong enough to be allowed to go and work has been secured for them, if possible in Christian families. Of such institutions there are eighteen in Germany, with room for 1100 women, the latest reports giving 822 inmates. The oldest and largest of these is in Bonn, established in 1873. One peculiar phase of this branch is the Depot Mission work, which sends to all leading stations and trains its representatives to take in charge and furnish with a temporary home the scores and hundreds of girls who come as strangers to Berlin and other centres in order to find employment, and thus protect these strangers from the snares of city sharks. Such arrangements have been made in 1217 German towns. A part of the work done by this section of Inner Missions is in the shape of warnings addressed to the young women throughout the Empire against dangerous advertisements for help, especially for foreign countries. A special branch of this work is the Society of the White Cross, which has only lately been introduced into Germany from Scotland, but already numbers 200 Societies, with a membership of 20,000. It aims to labor chiefly among the young men, at universities, colleges, seminaries, and elsewhere, in favor of social purity. In addition *Versorgungshäuser* for homeless and friendless women and girls have been established, which together reported 4910 who were helped during the year 1898. Working-women colonies have also been established to counteract the evil of female tramps and give such the chance for reform. Special impetus has been given to this morality crusade by certain revelations of the deplorable condition that prevails in

this regard in many German cities, as the facts in connection with the *Lex Heinze* and the *Sternberg* trial in Berlin became public property. The government has been called upon to pass more stringent laws with reference to the prostitution evil, and German society as well as German Christianity seems thoroughly aroused in this matter.

7. *Rettungshäuser.*—Under this head are to be included a vast variety of institutions of many kinds, the object of each and every one of which is to provide for the wants of the poor, and neglected, and needy. The model for the majority of them is the great orphan home in Halle, originally established by August Hermann Francke, but it includes other establishments than orphan homes, such as houses of refuge, homes for the blind, the deaf, and the dumb, and unfortunate outcasts of various kinds and character. Nowhere else is there a larger collection or a greater variety of such homes than is found in Bielefeld, near the Rhine, where there is a regular Inner Mission colony, consisting of perhaps twenty-five different houses, all managed by the organizing and administrative genius of Pastor von Bodelschwingh, formerly a high Prussian official, but now a most successful servant for a higher Master and King. The income of these institutions, which is derived almost entirely from charity is more than a million marks per annum. The Bielefeld collection of homes, in which not only the various needs of modern charity are taken into consideration, but even the various stations and ranks of the applicants and inmates, is one of the sights of Germany, and an object lesson for the Christians of the world. Fully 4000 unfortunates of various kinds are here taken care of. The German Emperor has repeatedly recog-

nized the vast good that has gone out from Bielefeld, and only recently again he and the Empress made a visit to this colony. In all there are 343 *Rettungshäuser* in Germany. Wichern's Rauhe Haus in Hamburg was originally an institution of this kind, a school for poor boys and girls, in which both were thoroughly equipped for life by learning a trade and domestic work.

8. *The Young Men's Societies* of Germany are in many particulars closely akin to the Y. M. C. A., and many of the former belong to the international association of the latter. Probably the leading characteristic of the German societies consists in the close connection between them and the congregations, as would be natural in a country where all are nominally at least in connection with the Church. The object is stated to be "the training of Christian personalities for Church and congregation." They have in recent years been particularly active in city mission work, especially in Berlin, where among the scores of colporteurs, who each Sunday go to the restaurants, hackstands, and wherever men are to be found who cannot attend public service, offer a printed sermon, there are many members of the Young Men's Christian Societies. Indeed, it is claimed that fully 1700 men of this kind are engaged in some form of mission work for the Church in the various centres of population in the Empire. For this reason the congregations have in recent years been taking a warmer interest in the affairs of the Young Men's Societies. The total number of societies is 1700, with a membership of 85,000.

9. *Young Women's Societies.*—The woman question is very much in the forefront in Germany at present, and the Young Women's Societies aim to make use of this movement for the needs and

requirements of Christian charity. There is a national organization of this character, consisting of 2730 societies, and with several papers devoted to their own needs. In general, the object of the societies is to co-operate in works of love and charity wherever the help of women is required.

10. *Workingmen's Associations.*—These are societies organized among the workingmen for the special purpose of counteracting the baneful influence of social democracy, and of keeping the workingmen in the churches. The Protestant societies of this kind number 90,000 adherents, while the Catholic societies have a membership of 154,000. The head of the national Protestant association is the active agitator, Pastor Weber, of Gladbach, near Munich, who is also a leader in the Christian social movement, which has in general a similar purpose, namely, of keeping the masses out of the clutches of the godless social democratic party. The means of agitation are meetings, literature, and the like.

11. *Herbergen zur Heimat.*—Throughout Germany, in all the larger cities and towns, homes have been established for the entertainment of the traveling public, especially workingmen, who need not go to the public hotels, but can go to these Herbergen, where morning and evening worship is held, grace is said at table, services are held on Sunday, prayer-meetings regularly conducted, and the traveler is sure to find congenial Christian companions. Many of these homes are particularly adapted to the needs of workingmen, who thus are kept out of the public houses and drinking places. There are 455 such homes, which, in 1897, lodged 1,613,000 guests, and secured work for 113,000 of these visitors. In connection with about half of these homes there are hospital

rooms. Charges are made just high enough to pay expenses.

Indeed, it is almost impossible to report in full the many good things that the Inner Mission workers in Germany have been doing and are still doing. Probably the best commentary on this usefulness is the fact that the Catholic Church has been compelled to follow the example of the Protestants. In this regard it has, three years ago, organized its "Charitas" movement, which is practically the same as the Inner Missions of the Protestants. Germany, which is unfavorably known in many circles on account of its negative criticism, though this is really only the work of some savants and not of the Church in general, deserves to be better known on account of the vast Christian enterprises of its Inner Mission work, in which virtually all Germany participates, and which is the best expression of the real faith and conservative Christianity of the Church in the land of Luther. While, on account of peculiar circumstances and conditions, the mission work of Germany could not be in all of its features reproduced and repeated in other Christian lands, the intense enthusiasm of its workers deserves commendation, and many of its features, *e. g.*, the work of the deaconesses, in congregational activity could very readily be adopted anywhere, especially in larger cities. Inner Mission work, as an expression of extensive Christian activity and as a blessed fulfillment of the law of love, deserves close study.

CHAPTER VIII.

NATIONAL CHURCH ORGANIZATIONS.

THE immense aggregation of Christian and Protestant forces which have been organized into an army of workers for the cause of the Church under the auspices of the Inner Mission propaganda by no means completes the story of what German Christianity has done and is doing to solve the practical problems of the times. In many other ways have the zeal and the faith of the German Christians effected a union of heart and hand for the purpose of doing what the needs of the hour demand in order to fulfill the requirements which Christianity places upon its adherents. It is possible here to mention in outline only a few leading organizations of this sort which can really be called national.

1. *The Gustavus Adolphus Verein.*—The largest and doubtless the most influential of these national Church organizations is the Gustavus Adolphus Society, founded in 1832. Its purpose is to provide for those Protestants who live in Roman Catholic neighborhoods, and who cannot themselves make provision to supply their spiritual wants, and hence are in danger of losing their Protestant consciousness and faith. It has accordingly been named after the great Swedish king, whose work in the Thirty Years' War really saved

the Protestant cause from being crushed by the hosts of Rome. The society is organized entirely along general Protestant lines, intends to serve the whole Protestant Church in all of its branches, and hence ignores the denominational differences and distinctions. Its work consists chiefly in building churches, school-houses, and parsonages for poor congregations, supplying them with pastors and teachers, and in general helping them until they can become self-supporting. The society really consists of a union of local associations scattered all over Germany, of which there are at present 1891, to which are to be added 563 special women societies. The income has for many years passed the million-mark line, and, according to the last annual report, had been 1,384,956 marks. In addition to this, the 45 chief societies into which the local societies are combined have endowments valued at nearly six million marks. The legacies during the past twelve months amounted to 446,828 marks. During this same year the society has finished 35 church buildings, 13 parsonages, 8 school-houses, and had begun the erection of 29 new churches, 8 parsonages, and 2 school-houses; 58 congregations had become self-supporting during the year, while only 8 new congregations were added to the list. The bulk of the congregations supported by the society are found in Catholic Silesia, viz., 133; while East Prussia has 22; West Prussia, 81; Posen, 110; the Rhine districts, 84; Bavaria, 112; the Palatinate, 54; Baden, 108; Alsace Lorraine, 39. The work is by no means confined to Germany. Especially have the Austrian provinces adjoining Germany profited by the generosity of the Verein. It has aided materially the

"Los von Rom" movement in Austria, especially by distributing Bibles, prayer books, and pamphlets, erecting churches, etc. In Bohemia the society has 113 stations; in Moravia, 56; in Austria Silesia, 32; in Upper Austria, 15; in Lower Austria, 13; in Steiermark, 21; in Tyrol, 8; in Galesia and Bukowena, 124; in Transylvania, 81; in Hungary, 95. In the Orient the society has done much to help the Armenians, especially by establishing orphans' homes and supporting orphan children, and has given the Emperor the sum of 36,000 marks, to be expended by him for these purposes. In addition to these places, the society carries on its work in France, in Belgium, in Italy, in South America and elsewhere.

2. *Diaspora Conference.*—In no organic connection with the Gustavus Adolphus Society, yet pursuing similar purposes, is the Diaspora Conference work, which aims to offer the word of life to the Germans who are scattered in every clime and country, and who would otherwise be neglected if the conference did not send them its representatives. This organization works not only among the Germans who are settled permanently in foreign lands, and are not provided for spiritually, but also for such places as summer resorts, winter resorts, etc., where a larger or smaller number congregate for the time being. The Diaspora work is the most cosmopolitan in the German Church, and its field is literally the world.

3. *The Lutheran Gotteskasten.*—This organization has exactly the same general purposes as the Gustavus Adolphus Society, but with the exception that its labors are confined to the Lutheran Church, and that its propaganda is entirely for the benefit of confessional Lutheranism. Its founder was

the famous Leipzig Church historian, Dr. Kahnis, in 1854. Its membership is entirely recruited from the Lutheran State Churches, mostly from North Germany, Saxony and Hanover being the chief contributors. According to its last report its yearly income was 75,303 marks, which was expended as follows : For the diaspora of the Lutheran State Churches, 30,997 ; for Independent Lutheran Churches in Germany, 13,202 ; for Austria-Hungary, 17,543 ; for other European countries, 2694 ; for extra European countries, 7958 ; for the education of preachers and teachers, 4635 ; for miscellaneous purposes, 7732 marks. In recent years this God's treasury has found a good field in Brazil.

4. *The Evangelical Bund.*—One of the most aggressive and active associations in the Church of Germany is the *Evangelical Bund*, a national organization, the purpose of which is "to fight Rome with tongue and pen." It is one of the fruits of the *Kulturkampf*. When Bismarck finally brought this great contest with Rome to a close by a compromise, in which, according to the opinion of friend and foe, the Roman Catholic Church was not the loser, the Bund was organized at once, in order to protect Protestant interests and sharpen Protestant consciousness and convictions. Its principles were wide and aimed to be broadly Evangelical, the bond of union being rather the negative principle of opposition to Rome than the positive profession of Protestantism. It enlisted the sympathies especially of the educated classes, and among its nearly one hundred thousand members there is an exceptionally large representation of pastors, professors, teachers, and others in the influential ranks of life. Its chief means of

propaganda is literature, agitation, and education. Among its leaders are such men as the late Professor Beyschlag, of Halle, and Professor Nippold, of Jena. On account of danger from the Roman Catholic Church many have joined this organization who are not in favor of the liberal theology which is represented in its leadership and its proceedings. Although the Bavarian Protestant State Church is very confessional in its Lutheranism, yet of the 900 Protestant pastors in the kingdom it is claimed that 400 are in hearty union with the Bund. Its chief object of attack is the Ultramontanism of the modern Roman Catholic Church, and to this society chiefly is to be attributed the fact that, notwithstanding the great political power of that Church in the German states, they have not yet been able to accomplish their great ambition, namely, the recall of the Jesuit and kindred orders. Its most notable acquisition in recent years has been the convert, Count von Hoensbroech, formerly himself a Jesuit, but now a most scholarly antagonist of that order. However much the more or less undefined theological position of the Bund may subject it to the criticism of those who want clearly defined principles, the fact remains that the society has done much to arouse Protestant self-consciousness in the German nation.

5. *The Bible Societies.*—While the German Bible Societies do not command the means at the disposal of English and the American Societies, yet the former have been exceptionally fortunate and successful in spreading the Scripture in all the ranks and stations of life. The following will give a bird's-eye view of these nine societies, the statistics being those for 1898 alone :

	Bibles.	New Testaments.	Parts of Scriptures.	Total.
1. Prussian Society	104,381	61,035	268	165,684
2. Wurtemberg Society	54,635	94,705	10,532	159,872
3. Berg Society of Elberfeld	30,615	65,336	5,280	101,231
4. Saxon Society	31,342	7,468	272	39,100
5. Nurnberg Society	4,463	4,673	395	5,931
6. Alsace Society	1,532	2,757	210	4,499
7. Schleswig-Holstein Society	2,598	1,054	.....	3,652
8. Canstein Society of Halle	34,459	1,967	.....	36,426
9. Hamburg Society	16,000	11,000	.....	27,000
Total of German Societies	280,025	250,013	16,597	546,995
During this same year Germany used from the British Society	55,105	151,634	32,174	238,913
Scotch Society	29,904	41,143	1,985	73,032
American Society	2,905	7,321	300	10,529
Grand total	367,939	450,111	51,416	869,466

This makes an average of 16½ new Bibles or parts of Bibles to every 1000 inhabitants for this one year, which is an excellent showing, and is an improvement on the preceding twelve months, when it was 14½ for each 1000.

Some of the features of the Bible distribution methods which have been adopted by these societies are unique. One of the noteworthy facts is that the number of revised Luther Bibles used is rapidly increasing. Special efforts are made to publish cheap editions, one of the New Testament at 10 pfennigs, or 2 cents, and a whole Bible, with the Apocrypha, at 1 mark, or 24 cents. The Würtemberg Society also publishes an excellent and critical edition of the Greek New Testament for 25 cents. The most of these societies have the rule of presenting each newly married couple with a copy of the Scriptures, and for the year covered by the report they disposed of 27,263

copies for this purpose. The Würtemberg Bible Society also practically makes a present to each newly confirmed boy and girl of a copy of the Bible, and last year used 20,900 copies for this purpose. It also publishes an edition for the blind, of which kind they have disposed of 13,288 copies of the whole or parts of the Scriptures. The work of these societies is well organized, the Prussian alone having 186 branch societies organized throughout the Empire. Of the 10 pfennig New Testament over 150,000 copies have been sold. Special arrangements have been made with the political authorities, so that all members of the army and navy have copies of the Word. Saxony alone, during the year 1898, secured from the Saxon Bible Society 2143 Bibles and 1442 New Testaments for its army corps.

It will suffice to mention the names and describe briefly a number of other Church organizations, the membership of which are found throughout the Empire, and which are accordingly national in character.

Among these are the Pastors' Associations, called "Pfarrervereins," which aim to discuss the interests of the pastoral calling and the pastors as such, and to emphasize the wishes which they can reasonably make of the state and of society. Among others, it arranges to secure for candidates suitable places and provides for the needy daughters of deceased pastors. It has in recent times especially been engaged with the problem of the rights of the pastors as inspectors and visitors of the public schools, particularly as far as the religious instruction is concerned. Then, too, it has been making its influence felt in the direction of a consolidation of the various German State Churches

into one organized body. Over 4000 pastors belong to these societies.

The Evangelical Church *Hilfsverein*, organized in 1888, enjoys the special favor of both the Emperor and the Empress, and its purpose is to labor particularly in the large congregations, in which, on account of the large number of members, each soul cannot receive the care at the hands of the regular pastor that it should have. It purposes to supply this deficiency, and its whole work is to implant the principles of the Gospel in the hearts of the neglected masses of the large city charges. It is thus a special branch of city mission work, and has done excellent work. It expends about 400,000 marks per annum for its work.

The *Verein* for the History of the Reformation aims at the publication of new data and material from the period that gave birth to the Protestant Church, and its membership is accordingly recruited chiefly from among the professors of the universities and the educated ranks in general, both pastors and laymen. Its headquarters is in Halle, and it expends per annum about 30,000 marks and more for its purposes.

The German *Kirchengesang Verein* is also a society of specialists, its aim being indicated by its name. It consists of 21 provincial organizations, and has done much to make the German Christians appreciate more keenly their great riches of hymns and spiritual songs which it has inherited from its ancestors.

The *Verein* for Religious Art dates back to 1853, and its purpose is to foster an interest in and love for the beautiful in connection with Church architecture and the public services. Its objects are

also liturgical, and its work is done chiefly through its publications, for which it expends each year some 35,000 marks.

The Evangelical Africa *Verein* has the Gospel interests of the newly acquired colonies in Africa at heart, although its work is somewhat different from that of the mission societies, the purpose being also to educate and civilize in the Christian sense the blacks under German dominion.

Only in comparatively recent times have the Reformed made an effort to awaken a new interest in that Church and to unite for work also the adherents of this communion. This resulted in the organization of the Reformed *Bund* in 1884, with headquarters in Berlin. Its purposes are chiefly practical Church work, but it also issues a new Reformed Church paper and other publications in the interests of the Church.

These and other associations and societies of German Protestant Christians are at work, and as all of them are doing this voluntarily, with little or no assistance from the state, the fact and the success of these undertakings is evidently sufficient that the Protestants of the land of Luther are not idle onlookers in the vineyard of the Lord.

THE END.

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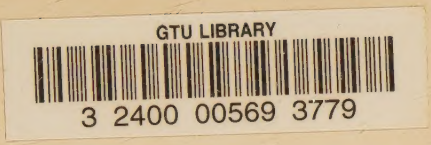

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